

Let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST

Ralph C. Link, Pastor

Trinity Church, New Bloomfield 9:00 A.M.
Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP January 7, 1973

The Organ Prelude

*The Hymn of Praise 63

*The Call to Worship and Invocation

The Scripture --- Luke 22:7-20

*The Gloria Patri

*The Nicene Creed Page 24 *Apostles Creed*

Anthem (Trinity) PAGE 23

The Announcements

The Receiving of Tithes and Offerings

*The Doxology

*The Offering Prayer and Lord's Prayer

The Hymn of Meditation 426

Meditation --- "Remember Me!"

The Communion Hymn 341

*The Order of Holy Communion Page 32

*The Seraphic Hymn #522

The Institution of the Lord's Supper

The Consecration of the Elements

The Communion (Please retain the elements

until all have received them)

*The Prayer of Thanksgiving

*The Hymn of Response 423

*The Benediction

*The Threecold Amen

*The Postlude

*Congregation Stands

WITNESSETH
CHRIST SPECIAL

KEY-73 Program FAITH IN ACTION

TODAY AT 4:00 CH. 15 & 43

GENERAL ANNOUNCEMENTS

Bible study on Wed. Jan. 10th at 7:30 PM.
This will be of interest to all church
school teachers.

TRINITY CHURCH ANNOUNCEMENTS

Those elected last Sunday were:

Deaconess - Martha Grenoble

Deacons - Earl Lesh, Ed Gantt, Paul Hair

Elders - Joe Darlington, Jr., Paul Richard

These people will be installed next Sunday

morning.

This evening at 7:30 PM a community tree
burning will be held in the parking lot of
the Lutheran Church. There will be a short
service with carols and scripture, followed
by fellowship in the Parish House.

CHRIST CHURCH ANNOUNCEMENTS

This morning we are installing those elected
last week.

Deaconess - Ruth Liddick

Deacons - Dale Shearer, Russel Kiner

Elder - George Achenbach

On Monday evening all available youth are
asked to meet at the Otterbein Methodist
Church, to distribute bibles in the Dun-
cannon area. If any adults could come to
help supervise or help out, it would also be
appreciated. They will meet at 6:30 PM.

Monday Jan. 8th at 7:30 PM the Consistory will
meet.

Tues. Jan. 9th the Heidelberg Class will meet.
Golden Age will meet here on Thurs. Jan. 11th.
Ladies please remember to make sandwiches.

The Women's Guild will meet at the home of
Mabel Gelbach Fri. Jan. 12th at 7:30 PM.
Cathy Gamber will be the leader.

CHURCHES WIN AGAIN, MISSIONARY

"Remember Mr!"
(A Communion Meditation)

Text : Luke 22:19b, "Do this in remembrance of me."

A few years ago, and perhaps more years than some of us care to remember, there was a television program entitled, "I Remember Mama." The woman who played Mama was Peggy Wood, and the program would begin with the daughter saying "I remember Mama," and then ~~telling~~ ^{SHE WOULD} relate ~~late~~ some incident that had happened worth remembering.

From time to time our kids will begin to relate incidents that have taken place in the earlier years of their lives and they will begin by stating, "Remember when we lived in Wheeling how such and such happened?" Or when two old school chums get together many years after graduation they will start reminiscing about old times and "Remember When?"

We have many songs written about this theme. "Remember Me, I'm The One Who Loves You," "I Remember You," "Remember The Good Old Days," and so on.

For the Christian the words "REmember Me" have a special significance, for they bring to mind the words of our Lord Jesus Christ at the Last Supper. The Passover celebrations of Jesus' day, were clearly looking to the Day of the Lord, which was the unknown day in the future, when God would intervene into the affairs of the world and finally redeem His people from bondage.

This celebration or meal was served on low tables around which those who ate reclined on cushions, in the manner of a solemn banquet and all were dressed in festive white. After the blessing, a first glass of wine opened the meal. Following this, they began to eat of the Passover Lamb, with bitter herbs, dipped in Harosheth which was a paste of mashed fruits and nuts. ~~Usually following the meal was a glass of wine.~~ For the Passover meal itself each Jew was required to eat lamb in the amount of the size of an olive. In fact the lamb was quite often

served in this size and amount at the meal. Following the meal, each person could eat as much more, or as little of the lamb as they chose. However the lamb had to be completely consumed, and so ~~depending upon the size of the group determined how large the lamb would be.~~

Following the eating of the lamb at the meal, a second glass of wine was served and at this time a designated "Son" of the family asked the ceremonial question, "Why is this night different from all other nights?" This introduced the recital of song and story of the historical past redemption of Israel from slavery in Egypt. This continued with the up to date history of Israel and ended with a prayer for the redemption of the land from the Roman occupation forces. Following this prayer, which later became a prayer for the return to Jerusalem the ceremonies were over and the gathering could continue informally or formally as they chose.

This is perhaps the format ~~that~~ the Last Supper took when Jesus ate it with his disciples. However, what was changed or should we say introduced, was the substitution of Jesus' body and blood instead of that of an actual lamb. Jesus at this meal became the lamb that was slain for the redemption, or the "Passing Over of the Lord."

His very words at the institution of this Supper, were words of anticipation and looking forward to this meal. He said, "I have earnestly desired to eat this Passover with you before I suffer." In other words he was saying, "I have looked forward to this meal with you, so that I may explain to you or show to you what is going to take place. For I tell you ~~that~~ I shall not eat it until it is fulfilled in the kingdom of God." And He took a cup, and when he had given thanks he said, 'Take this and divide it among yourselves; for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes. And he took bread and gave it to them saying, 'This is my

body which is given for you. Do this in remembrance of me. And likewise the cup after supper saying, 'This cup ~~is~~ which is paured out for you is the new covenant of my blood.'

He was explaining to them in all of this that He was about to be the sacrifice for them and the world. He was telling them that this meal took on more significance that night than any other Passover they had ~~ever~~ celebrated before. He was saying, "Look, I am doing this for you, and each time from now on when you assemble for this Feast, when you eat the bread, and when you drink the cup of wine, "Remember Me."

To ~~mix~~ the disciples this meal, and the strange words of their Leader must have ^{HAD} given it a very ~~myster~~ mysterious ring to it. Recall how Peter said, "No that cannot happen to you Lord. I ~~want~~ will not let it happen." He was merely using the words that almost all people use at one time or another. If someone had told you about a week ago that one of the finest men to ever play major league baseball would not play this year, you or I would have said, "Why that's impossible, he is still good for another 3 to 5 years at least." Yet today we know that Roberto Clemente has passed into eternity.

Is it any wonder then that Jesus' followers did not actually know or care to know for that matter that He was going to walk out of that room to meet His death. But that is the way of life. We find it hard to "Remember Me" as He said.

In the act of Communion itself we find it very difficult to put ourselves in the proper spirit or frame of mind. To some people it is merely another festive observance of the Church. Why is it that people will come out for the Communion Service, but cannot make it for the other services? To some others it is merely another lovely little something that is full of ritual and symbolism and has no real meaning for their lives. But to still others it is the opportunity to come

To the Lord's Table a stained and sinsick individual, and to leave ^{IT} as a cleansed and forgiven person. This is what "This do in Remembrance of Me," should mean.

~~This should be an uplifting experience, but it xxxxxxxxx~~

I have had all sorts of explanations given to me about still this Sacrament and regardless what the explanation it means one thing to me. I don't care if someone tries to explain that it is a happy event and in order to keep it happy you must rush through it in order to prevent solemnity from creeping in. I also do not care for the other exptreme which states that it must assume a completely somber countenance and be dragged out endlessly in order for it to be meaningful.

It is a joyous occasion and can be meaningful, worshipful and happy by a combination of solemnity and joy sprinkled throughout.

But mostly it is a cause for Remembrance. In trying to have it as a Remembrance though, we often have difficulty in finding out what this truly means. Mrs. Elizabeth Wardell from Little Silver, New Jersey always had this same problem too, until an event took place in her life that changed all of that once and for all.

(Illustration of Mrs. Wardell and death of son, and Remember Me.)

May it be to each of us, "Take and Eat, this is My Body, Take and Drink, this is My Blood, do this in Remembrance of ME." Come now, and join with me in this joyous occasion in Remembrance of Him. Amen.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Trinity Church, New Bloomfield 9:00 A.M.
Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP January 14, 1973

The Organ Prelude
*The Hymn of Praise 1
*The Call to Worship
*The Prayer of Confession (Unison)

O holy Father, we confess that both as individuals and as a Church, we have been too much preoccupied with ourselves and too little concerned for the welfare of others. Thou hast taught us to help to bear the burdens of our brethren in Christ; but often we have failed to support the weak, to help the needy, and to encourage the disheartened. Thou hast commanded us to let our light shine out in the world; but we have failed to bear witness to Christ before men, and to seek them that are lost. For all our disobedience, carelessness, and lovelessness, we implore thy forgiveness. Cleanse us from our sin, in His name we pray. Amen.

*The Kyrie
*The Assurance of Pardon
The Scripture --- John 1:35-51
*The Gloria Patri
The Anthem (Trinity)
The Pastoral Prayer
The Choral Response (Trinity)
The Announcements
The Receiving of Tithes and Offerings
*The Doxology
*The Offering Prayer and Lord's Prayer
The Hymn of Meditation 331
The Sermon --- "The Call to Service!"
The Sermon Prayer
*The Hymn of Response 205
*The Benediction

BAPTISM
INITIALS
OF
OFF.
TRINITY

*The Threefold Amen

*The Postlude

GENERAL ANNOUNCEMENTS

Bible Study will be held on Wed. evening
January 17th at 7:30 PM in Duncannon.

TRINITY CHURCH ANNOUNCEMENTS

This morning we are happy to share in the joy of Mr. & Mrs. John Slusser as they present their daughter Amy Brooke for Christian Baptism.

Mrs. Carolyn Magee is in Room 151 of the Osteopathic Hospital.

The Consistory will meet on Tues. evening January 16th at 7:30 PM.

Women's projects for 1973 (collected Sunday's and at our monthly meetings) are: discarded eyeglasses--lenses with or without frames; unwanted trading stamps of any kind; used postage stamps--with the exception of ordinary 1¢ thru 8¢ U.S. stamps pre cancelled or meter postmarked. Everyone can help, even your friends and neighbors. Give the above to Virginia Lesh, Esther Kitner or Edna Boggs.

VISITORS - WELCOME - 7:00 P.M.

CHRIST CHURCH ANNOUNCEMENTS

Next Sunday Jan. 21st, we will have our annual Congregation Meeting. This will take place following the Church service. This year we will have a buffet lunch and we hope all of you will plan to be with us.

This morning we are happy to share in the joy of Mr. & Mrs. Fred Rissinger as they present their daughter Leah Marie for Christian baptism. Mr. & Mrs. Marvin Lane are the sponsors.

REPORTS WILL BE GIVEN. SIGN THE SHEET
IF UNCEASING AT THIS TIME CALL CLAIRE
STEELE BY WED.

PICTURES WILL BE SHOWN 5:15 P.M.

STEN

Call to Worship: It is good to give thanks to the Lord, to sing praises to His name the Most High; to declare His steadfast love in the morning, and His faithfulness at night.

Call to Confession: If we say we have no sin, we deceive ourselves, and the truth is not in us. Let us therefore humbly confess our sin to God and seek His forgiveness through Jesus Christ our Savior.

Let us pray;

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: Almighty God, our Heavenly Father, hath had mercy upon us, and hath given His only Son to die for us, and for His sake forgiveth all our sins. To them that believe on His name, He gives power to become the Sons of God, and bestoweth upon them His Holy Spirit. Amen.

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THE CALL TO SERVICE

"The Call To Service!"

Text: John 1:39, 46b, "Come and see!"

JOHN

(Illustration of little girl and mother calling her)

Here is an example of answering the call of a parent, or perhaps we could better describe it as a lesson in obedience. But in any event it shows us the willingness on the part of the little girl to obey a certain command.

In our Scripture this morning we read of Jesus answering the question of two of John's disciples with the words, "Come and see." Then in a few short verses later we again read this phrase "come and See" but this time it is uttered by Philip in response to a question of Nathaniel.

The Jewish Rabbi used the phrase in their teachings. They would say, "Do you want to know the ~~an~~swer to this question? Do you want to know the solution to this problem? Come ~~and~~ and see and we will think about it together." When Jesus told the two disciples, "Come and See", he was inviting them to not only come and talk, but to come and find out the things that he alone could give them.

Here is a beautiful little story in these few verses of scripture. Picture if you will Jesus walking along the banks of the river Jordan on the day following His baptism by John. He is just walking ~~near~~^{nearby} and John tells those assembled near him, Take a good look at that fellow walking along the waters edge there, That is "The Lamb of God." Two of the disciples of John hear this and they start to follow Jesus. ~~This~~^{They} took this as ~~like~~^{an} introduction to Jesus. Turning around Jesus looked at them and they asked Him, "Rabbi, where are you staying?" This was not just a question of idle curiosity, but one in which you could draw a response from this man. If he did not want anything to do with them, he would merely give them a non-committal answer and they would have returned to John. But if he was going to be friendly then he would invite them to go along with him. So Jesus answers them, "Come and see." We are told

The Call To Service

Text: John 1:39, "Come and see."
John 1:46b, "Come and see."

(Illustration of little girl almost falling from cliff.)

Here is an example of where Jesus has encouraged his disciples

that they came and they saw where he was staying, and they stayed with Him that day since it was about the 10th hour. This would place the time at about 4 o'clock. There is some speculation as to why this time is placed in the scripture. One thought is that the author of the Gospel of John, or John the beloved disciple of Jesus, was one of the two ~~un~~identified disciples in this passage. This could very easily be the case, since when a person meets Christ he is not bound to forget it. It could very easily be that John met Jesus that ~~day~~ spring day in Galilee at 4 o'clock, and thus was able to state this matter of factly.

The other man is identified as Andrew the brother of Simon Peter in the next section of Scripture. So we find him going to his brother, and he does this the very first thing the next morning. He excitedly tells him, "We have found the Messiah." He wanted to impart this bit of glad news since they were Jews and all of the Jews were looking for the Messiah to come. So Andrew brings his brother Peter to Jesus and immediately Jesus lets Peter know that he is aware of some of his history, and he identifies him as the son of John, and gives him the name of Rock or Cephas.

Jesus sets out for Galilee and meets Philip and calls him to be a disciple by saying, "Follow me." Philip we are told is from the same city ~~as~~ Bethsaida, as Andrew and Peter, and evidently he wanted his good friend to share in this new venture and so he seeks him out. When he finds Nathaniel and tells ~~him~~ him of the news, Nathaniel makes the classic remark, "Can anything good come out of Nazareth?" And Philip answers with the same words Jesus used the day before, "Come and see."

So we have here in this story an invitation to come and see, an invitation to see the revelation of God. Once the words are from the lips of Jesus and once from one of his followers to another follower. It is rather ironic that in the life of Jesus the words *^{If} THIS SCRIPTURE ARE ALSO* alluding to His revelation ~~as~~ present at his birth, the shepherds are out in the fields and the ~~magick~~ angels tell them of the birth of this Jesus

and when the angels are gone away they say to one another, "Come let us go into Bethlehem to see this thing that has come to pass that the angels have made known to us."

At the beginning of his ministry he is identified by John who points him out and says, come and see the lamb of God who takes ~~way~~ away the Sin of the World. After he has been killed, the following day ~~diffexx~~ ^{ARRIVE AT} ~~xxxxxxxxxxxxxx~~ those who loved him ~~came~~ to the tomb and when they find it empty are met by an angel who tells them, "He is not here, he is risen, Come see the place where the Lord lay."

During his life he extended the invitation to follow him with, "Come to me all you who labor and are heavy laden and I will give you rest." And so it is if we are to meet this Jesus of Nazareth we must accept his invitation and come to Him. This is the call to Service.

(Illustration of one lawyer failing to tell another of Christ and losing the opportunity forever.)

Now here is a case whereby one person lost the chance to tell another about Jesus. This is not an isolated case either, for too often it happens because the Christian is either unwilling or unable to share His Saviour with others. This is what Key 73 is asking of you and me. It is asking us to each one share our Saviour with others. It is asking each and every Christian regardless of Denomination to become involved in witnessing about Christ. This should be our joy and something that should warm ~~thaxxay~~ us to the very core of our being, the sharing of Jesus Christ. Just a few short weeks ago we celebrated the birth of this Saviour. Doesn't the very thought of Christmas make us happy and loving? Doesn't the season make us think of happy homes, warm secure feelings toward many other people? Doesn't Christmas speak to us of giving and love? I think it does, but these thoughts and these feelings should not just fade away and disappear never to return until next year at Christmas time again. They should remain with us each day of the

YEAR
and they will if we will strive to remember that Jesus Christ lives in our hearts and lives. He is alive and we are to live for Him.

The famous evangelist Dwight L. Moody faced one of the most difficult tasks that anyone could ever face. That is, it was difficult for him since he was a preacher and he faced what most preachers do not face and that is an entirely hostile audience. This happened in London England.

(Illustration of Moody and atheists)

In all probability you or I will never be involved in a situation such as this. But it points up the fact that if we turn things over to the Lord, even ~~in~~ when we are faced with hatred and hostility, the Lord stands by and watches and guides His own. Mr. Moody could not have succeeded without the help of God. He had to have God on His side or ~~in~~ nothing would have been accomplished at that meeting.

And this is what Jesus meant when he said, "Come and see." He was saying not only to those new disciples, but to anyone who has ever looked to him to be a follower of Him, "I know what problems you will face, life will not be easy. Sometimes the road may be hard, and it may seem ~~the road is~~ like ~~an~~ an endless task, but I will be there with you. By my strength you will be able to overcome. By my love I will support all of your efforts and if you love me as you should you will tell others as I told you,

"Come and see."

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Christ Church, Duncannon 9:00 A.M.
Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP February 18, 1973

The Organ Prelude
*The Hymn of Praise 31
*The Call to Worship

*The Prayer of Confession (Unison)

O God, we confess to You our grievous sins as members of Your Church. We have not led a life worthy of Your calling; we have been overprotective of ourselves, and not enough concerned for others. We have used Your word of truth to accomplish our own ends, and not to fulfill Your will. We have been noisy when we should have been silent. We have not obeyed Your Word read and preached to us. O Father, Head of the Church, cleanse us and keep us accountable to You. Through Jesus Christ our Lord. Amen.

*The Kyrie

*The Assurance of Pardon
The Scripture --- Jeremiah 7:1-16
Mark 11:15-19

*The Gloria Patri

The Anthem (Trinity)

The Pastoral Prayer

The Choral Response (Trinity)

The Announcements

The Receiving of Tithes and Offerings

*The Loxology

*The Offering Prayer and Lord's Prayer

The Hymn of Meditation 323

The Sermon --- "The Right Groove"

The Sermon Prayer

*The Hymn of Response 322

*The Benediction

*The Threefold Amen

*The Postlude

GENERAL ANNOUNCEMENTS

Bible Study will be Wednesday evening Feb. 21st at 7:30 PM in Duncannon.

CHRIST CHURCH ANNOUNCEMENTS

Junior and Senior High will conduct the worship service at the Kinkora Home today at 2:00 PM.

Carol Shearer and Jonathan Hahn were united in Holy Matrimony yesterday in the Church. We all join in wishing them the very best.

The Womens Guild will be making layettes and anyone willing to make one contact Clair Steele.

Mrs. Bertha Dressler is in the Polyclinic Hospital, Room M-307.

Bible study in private homes in Duncannon will be held during Lent in conjunction with Key 73. Volunteers are being asked to permit the use of their homes for this purpose. Anyone wishing to be a host or hostess please give me your name on a slip of paper so I may pass this on to the council of churches. Also anyone wishing to be a leader in these Bible study groups please note that there will be a meeting at Otterbein Methodist church on March 1st at 7:30. At this meeting the Key 73 program will be covered.

Anyone who would like to be a host or hostess to several young people who are coming to stay over the weekend of the 2nd, 3rd and 4th of March let me know. Also anyone wishing to help out in this youth endeavor let me know, or call Mike Brunner.

A prayer vigil is to be held in the Lutheran church on March 8th from 6 to 12 midnight. For details call Ethel Taylor at 834-4429.

HOLY LETTERS IF BACK

TEN COMMANDMENTS CH 27.

VISITORS

Call to Worship: Great is the Lord, and greatly to be praised! Honor and majesty are before Him; strength and beauty are in His sanctuary.

Call to Confession: The prophet tells us, "And it shall come to pass that all who call upon the name of the Lord shall be delivered," and also, "Seek me and live." Let us truly seek God in confession.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: We all have sinned and fallen short of the glory of God, but we are justified by the grace of God as a gift, and this is through the redemption which is in Christ Jesus, for by His death and blood we are cleansed of our sins. Amen.

BY GRACE

ONLY PEACE

ONLY EXCUSE

DISCOURSES ON REDEMPTION

DISCOURSES ON REPENTANCE

DISCOURSES ON FAITH

DISCOURSES ON GOD

DISCOURSES ON LOVE FOR CHRIST

INSTITUTE CHURCH ESTABLISHED 1888

The Old Testament reminds us (Jeremiah 32: 6-15) that when Jerusalem was under Babylonian siege and Jeremiah was in prison, he purchased a field in his home town of Anathoth, as a vivid expression of his faith that God had a future for that land. We firmly believe that God has "a future" for the Institute; and, thus, in spite of the deficit, the Institute is going ahead with a program to remodel and to make capital improvements on the 6324 Marchand Street House necessary to bring it into conformity with City codes and a standard of useability and liveability for clients, students, and staff! A grant to do this has been received -- of that, more in the June NEWSLETTER.

PALM SUNDAY

"The Right Groove"

JER.

Text: Jeremiah 7:4, "Do not trust in these deceptive words: 'This is the temple of the Lord, the temple of the Lord, the temple of the Lord.'"

7:9-16, "Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and go after other gods that you have not known, and then come and stand before me in this house, which is called by my name, and say, 'We are delivered!' - only to go on doing all these abominations? Has this house which is called by my name, become a den of robbers in your eyes? Behold, I ~~knowest~~ myself have seen it, says the Lord. Go now to my place that was in Shiloh, where I made my name dwell at first, and see what I did for the wickedness of my people Israel. And now because you have done all these things, says the Lord, and when I spoke persistently you did not listen, and when I called you, you did not answer, therefore I will do to the house which is called by my name, and in which you trust, and to the place which I gave to you and to your fathers, as I did to Shiloh. And I will cast you out of my sight, as I cast out all your kinsmen, all the offspring of Ephraim. As for you, do not pray for this people, or lift up cry of prayer for them, and do not intercede with me, for I do not hear you."

RIGHT A FEW YEARS AGO

The Danish pianist and comedian Victor Borge made an album of some of his routines along with some of his more serious moments. ~~This is an old 78 R.P.M. job, and~~ ^{he is combining two songs} ~~in one of the records~~ ^{THIS POINT} ~~in the end of the record~~ ^{THROUGH} together, and toward the end of the record he states, "You will hear it if you turn this record over to the other side, the other side, the other side, the other side, oh no, we're not stuck, I'm just trying to get in the right groove."

At the beginning of the 7th chapter of Jeremiah we read something akin to this. Thus says the Lord, "Do not trust in these deceptive words: 'This is the temple of the Lord, the temple of the Lord, the temple of the Lord.'" God is emphasizing through his prophet ~~this~~. He is trying to ~~get~~ him to get the people in the right groove. God is telling His people that if they amend their ways and truly turn to Him, they can dwell in the land He promised them and things would go well with them.

But then He asks, "Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and go after other gods that you have not known, and then come and stand before me in this house, which is called by my name, and say, 'We are delivered!' - only to go on doing all these abominations? Has this house, which is called by my name, become a den of

robbers in your eyes?"

He ~~xxx~~ is asking, "Do you have the effrontery, the audacity, the nerve, to stand before me as though nothing has happened, and all this while you have been stealing, cheating, lying, acting immorally, and ^{THEN} you come here ~~xxxxxxxxxxxxxxxxxxxxxx~~ expecting me to bless you?" ~~xxxxxxxxxxxxxxxxxxxxxx~~ God lets them know that He is not ~~a~~ dumb, he says, "Behold, I myself have seen it." And now he gives them the promise of things to come, he says, "Go now to my place that was in Shiloh," in other words, go to my temple there, "Where I made my name ~~xx~~ dwell at first, and see what I did to it for the wickedness of my people Israel. And now, because you have done all these things, says the Lord, and when I spoke to you persistently you did not listen, and when I called you, you did not answer, therefore I will do to the house which is called by my name, and in which you trust, and to the place which I gave to you and to your fathers, as I did to Shiloh."

In other words the temple of Jerusalem is to be destroyed, unless the people change their ways. Unless they repent and turn back to being a people led and ordered by God, they are going to see the thing they loved, and valued, and revered more than anything else, utterly destroyed.

The temple of Shiloh was located about 18 miles north of Jerusalem and was the site of the very important sanctuary in the early days of Israel. Eli and his sons served there, and Samuel grew up in that temple. But no where in the Old Testament ~~xx~~ do we read of the actual destruction of the temple of Shiloh. Does this then mean that there was a prophecy that never came true? On the contrary. Excavations carried on by the Danish Palestine Expedition at the modern site called Seilun, have uncovered the fact that Shiloh was destroyed about 1050 BC and apparently by the Philistines at the time when they captured the ark of the covenant from the Israelites. It is thought that the ruins were still visible in Jeremiah's day. The site was not reoccupied until about 300 BC.

To give you an idea of what we are talking about concerning time, we must remember that the message of Jeremiah was delivered during the reign of King Jehoiakim who reigned from 609 - 598 BC. This would mean then that Shiloh ~~xxxxxx~~ had been destroyed about 441 years before Jeremiah delivered his temple sermon, which he delivered around 609 BC.

Thus we see that God is not passing on an idle threat through Jeremiah. But God also admonishes his prophet to cease interceding for this unappreciative and unchanging people when he says, "As for you, do not pray for this people, or lift up cry or prayer for them, and do not intercede with me, for I do not hear you." God's ears can be closed in other words, and there comes a time when He simply does not hear, or will not listen to the intercessions being made on behalf of His people.

And so history goes on and we come to another period about 600 years or so later and we read of another servant of God going into the temple, "And he entered the temple and began to drive out those who sold and those who bought in the temple, and he overturned the tables of the money changers and the seats of those who sold pigeons; and he would not allow anyone to carry anything through the temple. And he taught and said to them, 'Is it not written, My house shall be called a house of prayer for all the nations?' But you have made it a den of robbers." Here again we read the ancient words of Jeremiah, "Has this house which is called by my name, become, a den of robbers in your eyes?"

Jesus was merely echoing the words Jeremiah spoke, and showing us that over a period of 600 or so years, the situation had not changed and perhaps had even become worse. I think we all know the end result, that the temple in Jerusalem was ~~destroyed~~ ransacked and overrun and ~~the temple~~ destroyed around 70 AD, about 40 years after the Ascension of Christ. So from this we can see that the prophecy of Jeremiah was fulfilled and the temple in Jerusalem met the same fate as the temple in Shiloh.

I believe that if we look to our own time and age we can see some parallels that should shake us to the very core. I can't help but look at the church of England and use it as a guage for our nation. People have been asking for sometime, "What is wrong with the church?" In answer to this question the church has tried to fit itself into the scheme of things and has tried to adapt to the modern age and culture. But Martin Thornton an Anglican clergman writes in his book, "The Rock and The River," "I am deaf to the parrot ~~screak~~ cry that the church can survive only by coming to terms with the modern world. The church has a more vital mission to survive; it is to serve, sanctify, and redeem. It is only from a revivified spirituality within the church that a larger Christian influence upon the modern world can spring." pgs. 16 & 17.

But you see the trend has been to make the church more modern and try to fit it into the world, instead of trying to fit the people into the mold of the church. It isn't the church that is ⁱⁿ the wrong shape, it is the people. ~~Exemption~~ It's the square shaped people who will not fit into the round hole which is the church. We can try all sorts of gimmicks and fancy ways to modernize the church, but God does not bless anything that is not according to His will.

(Illustration of let it crawl Rev.)

And this has been the case in many houses of worship, the people have been content to let it crawl. But God is the one who has the final say. The church either reaches upward and outward and grows in love and faithfulness to God, or it dies. God either blesses the efforts of the church or He condemns them.

Charles Spurgeon the very famous ~~English~~ British preacher of the 19th century once ~~xxxxxx~~ asked his congregation if they had ever read "The Ancient Mariner." He said, "I dare say you thought it one of the strangest imaginations ever put together. - dead men pulling the rope; dead men steering. But do you know that I have lived to see that in my lifetime? I have seen a dead man in the pulpit, a dead man

as a deacon, a dead man handling the offering plate, and a dead man sitting in the pew to hear." Unfortunately, this can be said in many churches today.

Let us hear the words of the prophet Jeremiah Lord and hear his questioning of His people, ~~thou hast committed murder, you have committed adultery, swindled falsely, you have caused your brothers to backbite and to speak after other gods~~

"Will you cheat and steal, lie speak lies, live or act immorally, worship other gods such as leisure, clothing, material goods, cars, boats, ~~house~~, and then come into my house that is called my church, and say, "We are sin less?" Only to go on doing the same things over and over?" "Have you made this house which is called My Church a den of robbers by your deeds?" God is still asking this today of each of His people and of each sanctuary where His name is preached.

He is asking, "Is this the temple of the Lord, the temple of the Lord, the temple of the Lord?" in order to get us in the right groove. The cleansing of the temple must start within each of us. It must begin in your life and in mine. Let us start today to make this place the temple of the Lord, the temple of the Lord, the temple of the Lord, and get in the right groove.

COMMUNITY GOOD FRIDAY SERVICES

Sponsored by

Duncannon Council of Churches

April 20, 1973 12:00-3:00 P.M.

Silent & Musical Meditation 11:50 A.M.

Arlene Rissinger & Betty Brinton

THEME: "THE SEVEN LAST WORDS"

Prelude

*The Invocation: Miss Dorothy Hamilton, Duncannon
United Methodist Church

*Responsive Reading No. 726 Luke 1:68-79
Hymn 163 'Tis Midnight; and on Olivé's Brow

I The Word of Forgiveness

The Lesson: Luke 23:32-38

The Meditation: Pastor Viggo Swensen, Christ
Lutheran Church

The Prayer

*Hymn: No. 334 verses 1-4

Special by Arlene Rissinger, Duncannon Church of God

II The Word of Pardon

The Lesson: Luke 23:39-43

The Meditation: Pastor Harold Rockey, Duncannon
Presbyterian Church

The Prayer

*Hymn: No. 347 verses 1,3

III The Word of Concern

The Lesson: John 19:23-27

The Meditation: Pastor Paul Parrish, Duncannon
Assembly of God Church

The Prayer

*The Hymn: No. 312 verses 1,2

Special by William Kelly, Otterbien United Methodist
Church

IV The Word of Loneliness

The Lesson: Mark 15:29-34

The Meditation: Pastor Ralph Link, Duncannon
United Church of Christ

The Prayer

*The Hymn: Io. 417 verses 1-4

Special by Rev. & Mrs. Simon Lehman, Roseglen Brethren
in Christ Church

V The Word of Suffering

The Lesson: John 19:28-29

The Meditation: Pastor Simon Lehman, Roseglen
Brethren in Christ

The Prayer

*The Hymn: No. 180 verses 1,3

VI The Word of Victory

The Lesson: John 19:30

The Meditation: Pastor Bruce Gearhart, Duncannon
United Methodist Parish

The Prayer

*The Hymn: No. 166 verses 1-3

Special by Eleanor Guntrum & Daughter, Asbury United
Methodist Church

VII The Word of Commitment

The Lesson: Luke 23:44-49

The Meditation: Pastor Chester Marzolf, Duncannon
Church of God

The Prayer

*The Hymn: No. 173 'Were You There'

The Benediction and Silent Prayer
Organ Postlude

*Congregation Please Stand

You are invited to remain for as many segments as your
time permits. Please feel free to leave during the
singing of a hymn, or at its end. Offering plates
have been placed near the doors; your gifts will support
the work of the Duncannon Council of Churches.

Lenten Meditation Duncannon 1973
The Fourth Word

Mark

Text: Mark 15:29-34, 33, "And when the sixth hour had come, there was darkness over the whole land until the ninth hour.³⁴ And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which means, 'My God, my God, why hast thou forsaken me?'"

In the execution of Jesus we find that He was silent from the sixth to the ninth hour and there was darkness over the whole land for this period of time. What the circumstances were, surrounding this darkness is anyone's guess. It was in all probability a manifestation that what was taking place was out of the ordinary, and so the weather was also unusual. To speculate whether it was an eclipse or just darkness is immaterial. ~~xxxxxxxx~~ It is almost as if the sun had to be hidden because of the horrible deed that was being perpetrated on that hill just outside of Jerusalem.

The silence of Jesus is also unexplainable. Perhaps He was involved in a quiet period of meditation with God and was praying. Perhaps He was silently bearing His pain and agony and awaiting the fate He surely knew must follow in a short period of time. Perhaps He wanted to remain silent so as to silence those who previously had been taunting him. Its possible He felt that by silence, the horror of what they were doing to an innocent man, would sink into their hearts and make them aware of their sinfulness.

But again, no one can answer why He was silent. The most educated guess would be that He was drifting in and out of an unconscious state as the agony of His physical torture kept increasing. He had now been on the cross for a considerable time, six hours, and the average time for death to overtake ~~xxx~~ a criminal to die by crucifixion was twelve hours. So in all likelihood He was about halfway there. ~~xxxxxxxxxxxxxxxxxxxx~~ ~~and his feet, and his sides tearing against them~~ His flesh must have been tearing where the nails had gone through, and the wind and the previous sun, had cause the skin to dry, and the blood had clotted allowing the flies

and gnats to alight upon His flesh. The blood inside His body was impeded in its natural flow and His heart and brain had probably swollen because of incomplete the ~~normal~~ flow of blood, so He would be reduced to pain with any movement whatever. So when he became semi-conscious of what was going on, again, cried out with His remaining strength, "My God, my God, why hast thou forsaken me?"

Was this the cry of one who felt forsaken and completely cut off from the Father? Or was this the cry of one who felt He could no longer endure the pain and suffereing and was not aware ~~that~~ of just what He was saying? Or was He merely repeating the words of an old and very familiar Psalm written by David in his hour of distress? It is possible that Jesus was using this psalm as a prayer to God, for it contains so many similarities to what Jesus was enduring ~~now~~ at this very moment in His life. ~~The question now is~~ If we look at the psalm and take out the passages that apply we can see this fourth word in perhaps another light.

It reads: "My God, my God why hast thou forsaken me? Why art thou so far from ~~helping~~ helping me, from the words of my groaning? O my God, I cry by day, but thou dost not answer; and by night but find no rest.

But I am a worm, and no man; scorned by men, and despised by the people. All who see me mock at me, they make mouths at me, they wag their heads; 'He committed his cause to the Lord; let him deliver him, let him rescue him, for he delights in him!'

I am poured out like water, and all my bones are out of joint; my heart is like wax, it is melted within my breast; my strength is dried up like a potsherd, and my tongue cleaves to my jaws; thou dost lay me in the dust of death.

Yea dogs are round about me; a company of evildoers encircle me; they have pierced my hands and feet--I can count all my bones---they stare and gloat over me; they divide my garments among them, and for my raiment they cast lots."

Then the psalm goes on to start to sing the praises of God and how he will deliver the people. It ends with the words: Men shall tell of the Lord to the coming generation, and proclaim his deliverance to a people yet unborn, that he has wrought it."

Here then we can see that perhaps Jesus was not crying out for God

having forsaken him, but was merely reiterating what David said years before, and that was, "That even in the midst of death God was there."

But there is yet one other possibility to be considered. We know that Jesus was God in the flesh, and we know that he was human in all things such as we. The only thing lacking in his human body was sin. ~~But~~ ~~and~~ ~~in~~ ~~the~~ ~~in~~ ~~the~~ ~~in~~ But Jesus was enduring upon that cross the sins of all mankind. He was suffering there for you and for me. He was suffering the shame, the pain and torture and the very stigma that all of sin entails. His suffering was a very real thing and was not just play acting as some would have us believe. And isn't it possible that in his complete humanness in this situation He was not above feeling lost and forsaken? Do not all men cry out in complete despair when they feel the total weight of the rejection that is caused by sin? Do not all of us at one time or another feel rejected and forlorn and forsaken. Do we not at times want to cry out and sometimes even do, "My God, why me?"

Thus we can see that Jesus was showing his very humanness in this situation. But this is not to imply that He felt totally rejected or forsaken, again this is only speculation. But whatever the case may have been, we know that Jesus rose above this situation and conquered it with His very life. So whether the cry of, "My God, my God, why hast thou forsaken me?", was a cry of complete desolation and a sense of abandonment in this experience, or whether it was a cry from His lips to show the bystanders that He was human even as they, all of this is really immaterial. What is more important is that Jesus at this moment became the victor over sin and evil. He accomplished the work that His Father sent Him to do.

Before He ever faced this hour, Jesus once said, "I, if I be lifted up from the earth will draw all men to myself." Thus when he uttered this forlorn cry, all eyes and the attention of all must have centered upon Him. And even we, look in fascination and horror at

that cross. We are attracted by it and we are repelled by it. A strange paradox indeed. But a paradox that claims our attention and makes a sinner humble. For when one looks at that cross he can only say and feel, that what took place there was for me, and I should be the one to suffer this fate. I should be the one to hang suspended ~~xxxxx~~ between sky and earth and to cry out, "My God, my God why hast thou forsaken me." But He paid the price, and He took my sins, and He bled and was tortured for ME.

Thus My God, my God, becomes for me, a prayer of utter and complete humility. My God, My God, why did you let Him suffer for me?" And the answer always comes back the same, "For God so loved the world, that He gave His only begotten son," ~~that whosoever believeth in him~~,
~~should not perish but have everlasting life~~
"Thanks be to God, who gives us the victory through Our Lord Jesus Christ."

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Christ Church, Duncannon 9:00 A.M.
Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP April 22, 1973

The Organ Prelude
*The Hymn of Praise 167
*The Call to Worship and Invocation
The Scripture -- Mark 16
*The Gloria Patri
*The Apostles Creed -- Page 23
The Anthem (Trinity)
The Announcements
The Receiving of Tithes and Offerings
*The Doxology
*The Offering; Prayer and Lord's Prayer
The Sacrament of Baptism
The Hymn of Meditation 165
The Meditation -- "Tragedy To Triumph!"
Act VII - The Tomb
The Communion Hymn 341
*The Order of Holy Communion -- Page 32
*The Seraphic Hymn -- #522
The Institution of the Lord's Supper
The Consecration of the Elements
The Communion (Please retain the elements until all are served)
*The Prayer of Thanksgiving
*The Hymn of Response 174
*The Benediction
*The Threefold Amen
*The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS
Mercersburg Association Meeting will be held Sunday April 29th. Anyone desiring to go may still do so.

CHRIST CHURCH ANNOUNCEMENTS
We join in the happiness of Paul and Bonnie Liddick as they bring their son Paul to the church for Christian Baptism.

The lilies have been placed in loving memory of:
Ernan Wolpert by Mrs. Violet Wolpert
Mrs. Elizabeth Spease by Esther Spease
Florence Haas by J. Earl and Erla Haas
Mr. & Mrs. Leroy Mumper by Mr. & Mrs. Dennis Fisher
Mr. Willian Borcherding by Thelma & Bill Borcherding
Elmer Holland by George & Helen Achenbach
Mr. & Mrs. LeRue Hess by Mr. & Mrs. Frank Forrer, Sr.
Mrs. Mary D. Smith by Mr. & Mrs. Jeffrey Smith
Mr. & Mrs. John Achenbach by George & Helen Achenbach.

TRINITY CHURCH ANNOUNCEMENTS
Flowers on the altar today are in loving memory of departed members of the Mite Society.

A plant is placed by Mrs. J. Rynkiewicz in memory of M. Zula Swartz.

Please fill out the church survey forms & bring them back to church next Sunday to receive your Key 73 window sticker. If you do not do this someone working on the survey will be stopping at your house for this information. We need several volunteers to help with the survey. If you would like to help contact the Pastor.

CHURCH WELCOME ALL VISITORS

Call to Worship: The Lord has risen! The Lord
has risen indeed: Hallelujah! Amen.

Invocation: Praise be to thee, O Father Almighty,
who didst bring forth thy Son from the dead and
hast exalted him to eternal glory. Praise be to
thee, O Lord Jesus Christ, thou who art the re-
surrection and the life. Praise be to thee, O
Holy Spirit, who dost make God alive in our hearts.
All praise and thanksgiving be to thee, O most
blessed Trinity, now and forevermore, world with-
out end. Amen.

Chancel renovation; for those not here, any dona-
tion accepted. Memorials only. — ~~SHEETS OR TABLE~~.

Will have Crusade for Christ in Dun. May 20 to
24th. Keep in mind.
May 6, Rick and some youth in service.

EXTRA CONF. BULLETIN IF FAMILIES WOULD LIKE

"Tragedy To Triumph!"

Act VI The Tomb

(C) Mark 16:6b "He has risen, He is not here!"

Today we reach the end of our Lenten Drama and it takes place at a tomb probably in a garden just outside of Jerusalem. We find the women coming to the tomb to anoint the body of Jesus and as they approach it they are wondering who will roll away the stone. It would seem more logical ~~that~~ they would have made these preparations ahead of time and would have taken several of the disciples along to do the heavy work involved. But perhaps as in most cases where a loved one has died, the thing that is the most logical is the thing that is not usually done.

But in any event we find them coming to the tomb and upon reaching it, they discover the stone rolled away, and going into the tomb in their utter curiosity, they discover not the body of their beloved

(C) Jesus, but an angel. And the angel tells them the most startling news, that, "He has risen, He is not here." Try to picture in your mind if you will what must have gone through their minds. If we were to visit a cemetery someday and ^{Upon Coming} ~~when we came~~ to the grave of someone we knew, we would see the earth dug up, and an empty coffin in the grave and someone in white sitting beside the grave, telling us our friend or relative was no longer buried there, we would be really startled.

We can see then what the reaction of these two women must have been. They left the tomb and we are told they said nothing to ~~no~~one about this. And probably with good reason, for anyone hearing such a weird report would naturally doubt the sanity of anyone telling such a thing.

(C) Then Jesus appeared first to Mary Magdalene, one of the women who had gone to the tomb, and she told others, but they did not believe her. They probably told her she was still distraught from the shock of the death of Jesus and was imagining things.

Then He appeared to two others as they were walking along

a country road, and they too told others, but were not believed. And then finally we are told that he appeared to the eleven as they sat eating at table, and he took them to task for their unbelief.

Jesus then gave them the commission to go out and to preach and to baptize in His name. And then He was taken up into heaven. Thus ends a story of tragedy that has turned into a story of triumph. In all of this drama we see the plotting and conniving of men to accomplish what they have set out to do. We see the weakness, and the unbelief of men. We see the complete humanity of Jesus that He suffers and bleeds like anyone else. We see His ability to follow the will of His Father even when it means His own destruction and death. But finally at the closing curtain we see the triumph of God over all. All that man has tried to do, all of the conniving and scheming and plotting has gone for nought. All of the preparations so carefully planned to permanently silence this one individual, have been thwarted. The most glorious words in the entire Gospel stories of Jesus are those the angel speaks to the women at the tomb, "He has risen, He is not here."

But even with this glorious declaration we see that the human thing is to doubt that such an occurrence could take place. We find his followers unable to accept the glorious news of His resurrection. They had been with Him in many of the events that had taken place in the last three years and they had seen Him do some very astonishing things. They saw him heal people, raise them from the dead, feed crowds with a little food, walk on the water and many others. But now they were faced with the greatest feat He ever performed and they were unable to believe it.

~~After they had seen Jesus and talked with Him they came~~

We read that when He appeared to them at table, He upbraided them for their unbelief, and rightly so. After all they had been with Him all of those months and seen His deeds and why was this act any more unbelievable? But you see the disciples were not the only ones who did not

believe. There have been some very noted men who have questioned the existence of God and denied it emphatically. These people are like the arrogant young man who was conversing with some of his atheistic friends in a hotel lobby, (Illustration of belief and proof).

But you see this is the human way to understand things. If you cannot prove it with outright physical evidence, it never happened. Contrast this type of thinking and unbelief with the mother of a prisoner named Thomas Carter. (Illustration of mother Carter's prayer and faith).

Here is an example of a mother whose belief in what God can do in the life of an individual was unshaken, even though her son was a ~~wretched~~ worthless criminal. This is the faith that the Resurrection calls us to have.

But the joy of the Resurrection is to be found in the wonderful declaration of the angel, "He has risen, He is not here." From this we know that Jesus became the conqueror of death and that because of this, man must no longer fear death. For when we have passed beyond death, we pass on to life eternal, to be with God. This is the joyful message of Easter. This raises us above speculation, and hope, ^{WHICH WAS} ~~such as~~ all people had before this event. We now have the opportunity to live ~~with~~ eternally with God, because of what Jesus Christ did. This calls for faith and belief, not fear and doubt.

(Illustration of "Safely Home.")

This is the faith and the belief that follows if we truly believe that Jesus arose from the dead. May those joyful words of many years ago ring and resound in our ears until that glorious day when we can stand in eternity and see Him in person, "He has risen, He is not here."

Z. 4

The Hymn of Meditation (221)

JEFF (The Seventh candle is extinguished)

The Words of the Courtyard:

Jeff: And as Peter was below in the courtyard, one of the maids of the high priest came; and seeing Peter warming himself, she looked at him, and said, "You were also with the Nazarene Jesus." But he denied it saying,

Ralph: "I neither knew nor understand what you mean."

Jeff: And he went out into the gateway. And the maid saw him, and began again to say to the bystanders, "This man is one of them." But again he denied it. And after a little while again the bystanders said to Peter, "Certainly you are one of them; for you are a Galilean." But he began to invoke a curse on himself and to swear,

Ralph: "I do not know this man of whom you speak."

Jeff: And immediately the cock crowed a second time. And Peter remembered how Jesus had said to him, "Before the cock crows twice, you will deny me three times." And he broke down and wept.

KAVV (The Eighth candle is extinguished)

The Hymn of Meditation (278)

JEFF (The Ninth candle is extinguished)

The Words Before Pilate:

Jeff: Pilate then called together the chief priests and the rulers of the people, and said to them:

Ralph: "You brought this man as one who was perverting the people; and after examining him before you, behold, I did not find this man guilty of any of your charges against him; neither did Herod, for he sent him back to us. Behold, nothing deserving death has been done by him; I will therefore chastise him and release him."

Jeff: But they all cried out together: "Away with this man, and release to us Barabbas!" Barabbas was a man who had been thrown into prison for an insurrection started in the city, and for murder.

1

The Prelude

*Hymn 176

The Words of Praise:

Ralph: And then they drew near to Jerusalem, at the Mount of Olives, He sent two of His disciples. And they went away, and found a colt tied and they untied it. And they brought the colt to Jesus and threw their clothes on it; and He sat upon it. And many spread their clothes on the road, and others spread leafy branches which they had cut from the fields. And these who went before and those who followed cried out:

Jeff: "Hosanna! Blessed be He who comes in the name of the Lord! Blessed be the kingdom of our father David that is coming. Hosanna in the highest!"

Hymn of Triumph MEANATION (135)

JEFF LITESK

(The candles are lit from the Christ candle)

The Invocation:

Jeff: Almighty God, our Father, help us to be mindful of those events that occurred in the life of Jesus during that last week in Jerusalem. As we become aware of the manner in which the disciples, the members of the crowd, and others failed Him, we pray that You will quicken our hearts that we might not be guilty of the same sins today. Forgive us for those occasions when we have failed to exert a strong witness for you, and so guide through Jesus Christ our Lord. Amen.

The Words in the Temple:

Ralph: And He entered the temple and began to drive out those who sold and those who bought in the temple. And He taught and said to them:

Jeff: "Is it not written, 'My house shall be called a house of prayer for all nations? But you have made it a den of robbers.'"

Ralph: And the chief priests and scribes heard it and sought a way to destroy Him; for they feared Him, because all the multitude was astonished at His teaching. Then a voice came from heaven. The crowd standing by heard it and said that it had thundered. Jesus answered:

2.

Jeff: "This voice has come for your sake, not for mine. Now shall the ruler of this world be cast out; and I, when I am lifted up from the earth will draw all men to myself."

Ralph: He said this to show what death He was to die. The crowd answered Him:

Jeff: "We have heard from the law that the Christ remains forever. How can you say that the Son of man must be lifted up? Who is the Son of man?"

Ralph: The light is with you a little longer. Walk while you have the light, lest the darkness overtake you; he who walks in the darkness does not know where he goes. While you have the light, believe in the light, that you may become sons of light.

JEFF (The first candle is extinguished)

The Words In The Upper Room:

Jeff: (Matthew 26:20-28)

RALPH (The second candle is extinguished)

The Hymn of Meditation (145) (15P)

JEFF (The Third Candle is Extinguished)

The Words In The Garden:

Ralph: (Matthew 26:30-31, 36-46)

JEFF (The fourth candle is extinguished)

The Hymn of Meditation 145 (WE SING)

RALPH (The fifth candle is extinguished)

The Words of The Trial:

Jeff: And they led Jesus to the high priest; and all the chief priests and the elders and the scribes were assembled. And some stood up and bore false witness against Him saying:

Ralph: "We heard Him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'"

Jeff: Yet not even so did their testimony agree.

Jeff: And the high priest stood up in the midst and asked Jesus, ~~xxxxxxxxxxxxxxxxxxxxxx~~

8

Ralph: "Have you no answer to make? What is it that these men testify against you?"

Jeff: But He was silent and made no answer. Again the high priest asked Him,

Ralph: "Are you the Christ the Son of the Blessed?"

Jeff: And Jesus said, "I am; and you will see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven." And the high priest tore his mantle and said,

Ralph: "Why do we still need witnesses? You have heard his blasphemy. What is your decision?"

Jeff: And they all condemned him as deserving death. And as soon as it was morning the chief priests, with the elders and scribes, and the whole council held a consultation; and they bound Jesus and led him away and delivered him to Pilate. And Pilate asked him,

Ralph: "Are you the King of the Jews?"

Jeff: And he answered him,

Ralph: "You have said so."

Jeff: And the chief priests accused him of many things. And Pilate again asked him,

Ralph: "Have you no answer to make? See how many charges they bring against you."

Jeff: But Jesus made no further answer so that Pilate wondered. And when he learned that he belonged to Herod's jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him. So he questioned him at great length; but he made no answer. The chief priests and the scribes stood by, vehemently accusing him. And Herod with his soldiers treated him with contempt and mocked him; then, arraying him in gorgeous apparel, he sent him back to Pilate.

(THE SIXTH CANDLE IS EXTINGUISHED)

RALPH

6. JEFF

When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold your son!" Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home. After this Jesus, knowing that all was now finished, said (to fulfill the scripture), "I thirst." A bowl full of vinegar stood there; so they put a sponge full of vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, "It is finished."

Ralph: Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice,

Jeff: "My God, my God, why hast thou forsaken me?"

Ralph: Then Jesus crying with a loud voice, said,

Jeff: "Father, into thy hands I commit my spirit!"

Ralph: And having said this he breathed his last. ~~And suddenly there was a great earthquake: the rocks were rent, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, "Truly this was the Son of God!"~~

JEFF (The Twelfth candle is extinguished)

The Solo: Were You There When They Crucified
My Lord.

RWV^{PP} The CHRIST candle is Extinguished

The Silent Departure

MY COPY

Jeff (continued)

Pilate addressed them once more, desiring to release Jesus; but they shouted out: "Crucify Him, crucify Him!"

Ralph: "Why, what evil has he done? I have found in him no crime deserving of death; I will therefore chastise him and release him."

Jeff: But they were urgent, demanding with loud cries that he should be crucified: "Crucify Him! Crucify Him," they shouted. And their voices prevailed. So Pilate gave sentence that their demand should be granted.

Ralph (The Tenth candle is extinguished)

The Hymn

161

Jeff (The Eleventh candle is extinguished)

The Words On The Cross:

Ralph: And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left. And Jesus said,

Jeff: "Father, forgive them; for they knew not what they do."

Ralph: And they cast lots to divide his garments. One of the criminals who were hanged railed at him saying,

Jeff: "Are you not the Christ? Save yourself and us!"

Ralph: But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong." And he said, "Jesus, remember me when you come in your kingly power." And he said to him,

Jeff: "Truly, I say to you, today you will be with me in Paradise."

CHRIST UNITED CHURCH OF CHRIST
Maunday Thursday -- April 19, 1973 -- 7:30 PM
THE SERVICE OF TENEbrae

This service is an adaptation of the ancient Tenebrae service, dating from the 8th century. It is a service of worship that moves from light to darkness, with the fading light symbolizing the fading loyalty of the disciples and friends of Jesus. This is a service of solemnity and silence. The congregation is asked to meditate after the scripture portions while the hymn is being played. These hymns are not to be sung. Only the hymns marked will be sung. There will be no offering, but if you care to give, you may place it in the offering plate in the rear of the sanctuary. You are requested to leave the sanctuary in silence, and to greet or talk to your friends outside.

The Prelude

*The Hymn

The Words of Praise

176

The Meditation Hymn

The Candle Lighting

The Invocation

The Words in the Temple

(The First candle is extinguished)

The Words in the Upper Room

(The Second candle is extinguished)

The Meditation Hymn

(The Third candle is extinguished)

The Words in the Garden

(The Fourth candle is extinguished)

*The Hymn

145

(The Fifth candle is extinguished)

The Words of the Trial

(The Sixth candle is extinguished)

The Meditation Hymn

(The Seventh candle is extinguished)

The Words in the Courtyard

(The Eighth candle is extinguished)

The Meditation Hymn

(The Ninth candle is extinguished)

The Words before Pilate

(The Tenth candle is extinguished)

*The Hymn

161

(The Eleventh candle is extinguished)

The Words on the Cross

(The Twelfth candle is extinguished)

The Solo: "Were You There When They Crucified

My Lord?

The CHRIST candle is extinguished

The Silent Departure

We thank Jeff Smith; Carol Rissinger and Mary Louise Dowdrick for their assistance in this service.

You are cordially invited to share the joy of Easter with us on Sunday morning.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Christ Church, Duncannon 9:00 A.M.
Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP April 29, 1973

The Organ Prelude
*The Hymn of Praise 177
*The Call to Worship
*The Prayer of Confession (Unison)
Gracious Father, whose mercy is higher than the heavens, wider than our wanderings, and deeper than all sin; receive back unto yourself your bewildered and broken children. Forgive our folly and excess, our coldness to human sorrows, our envy of those who prosper and are at ease, our passion for the thinis of the moment. So change our hearts and turn all our desires unto yourself, that we may love what you approve, and do what you command. Amen.
*The Kyrie
*The Assurance of Pardon
The Scripture --- John 20:19-31
*The Gloria Patri
The Anthen (Trinity)
The Pastoral Prayer
The Choral Response (Trinity)
The Announcements
The Receiving of Tithes and Offerings
*The Doxology
*The Offering Prayer and Lord's Prayer
The Hymn of Meditation 180
The Sermon --- "Written Proof!"
The Sermon Prayer
*The Hymn of Response 176
*The Benediction
*The Threefold Amen
*The Postlude

GENERAL ANNOUNCEMENTS

Mercersburg Association Meeting today.

Bible study will be held on Wednesday May 2 at 7:30 PM at the church in Duncannon.

Next Sunday the time of worship will change.
New Bloomfield 9:00 AM; Duncannon 10:30 AM.
~~NEXT WEEK SAME TIME IN SICKLE~~

CHRIST CHURCH ANNOUNCEMENTS

Women's Guild will have the service at Kinkora May 6th at 2:00 PM.

Mother & Daughter Banquet Friday May 11th at 6:30 PM. This will be a covered dish supper.

There is a container in the back of the church for anyone who wants to help with the project of sponsoring a needy child.

TRINITY CHURCH ANNOUNCEMENTS

The Spring Rally of the WCTU will be held in our church this evening at 7:30 PM.

Teen Challenge will be at Keboch Church at 6:30 PM tonight. Youth and parents and others are invited.

Please turn in the church survey forms in exchange for the Key 73 window sticker. We still need several volunteers to help with the survey. If you would like to help contact the Pastor.

The women of the church will meet on May 3rd at 7:30 P.M.

*TIE CLIP FOUND ON BOARD
HUFFMAN HOME BAZAAR*

Call To Worship: Sing aloud to God our strength:
Make a joyful noise to our God.

Call to ~~xxxxxx~~ Confession: We must come to God
seeking help in our lives. We read in Proverbs,
"He who conceals his transgressions will not prosper
but he who confesses and forsakes them will obtain
mercy." Let us look to God now in confession.

Lord, have mercy upon us.) ~~oldenrod~~ ~~white~~

Lord, have mercy upon us. ~~will not stay~~ ~~crossed~~

Christ, have mercy upon us. ~~yellow~~ ~~white~~

Christ, have mercy upon us. ~~yellow~~ ~~white~~

Lord, have mercy upon us. ~~red~~ ~~white~~

Lord, have mercy upon us. ~~red~~ ~~white~~

Assurance of Pardon: Harken now to the comforting
assurance of the Grace of God promised in the Bible,
The Psalmist writes, "I acknowledged my sin to Thee,
and I did not hide my iniquity; I said, I will con-
fess my ~~xix~~ transgressions to the Lord; then thou
didst forgive the guilt of my sin." Thus are we
forgiven also. Amen. ~~gold~~ ~~green~~

504

"Written Proof!"

John 20:31, "These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name."

The old saying is, "seeing is believing," and in our scripture we hear of Thomas seeing and believing. But rather than look at the story of Thomas, let us look instead to what John tells us at the very end of the chapter, for it is here that he states his complete purpose for writing. Most writers and authors write for money, or for fame or for both. But John wrote ^{For THIS REASON} ~~as he states~~, "These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name." Simple enough isn't it?

But what does it all mean? To answer this we must look not only at this statement, but at the Gospels themselves. Matthew, Mark, and Luke are called the Synoptic Gospels and the reason for this is because they all give not only a synopsis of the life of Jesus, but they do it by giving the same account ^{From} ~~by~~ more or less the same point of view. But when we come to the Gospel of John we find that we are confronted with an altogether different type of Gospel. John wrote his Gospel in the light of continually trying to read into each and every action of Jesus that He was more than a man. He wrote from a theological view point and tried to show not only what Jesus did, but why He did it, and always to show how this was related to the will of God. In other words he was out to give written proof.

Now we can try to read the Gospels as history, because they are that. And we can try to read the Gospels as biographies, because they are that. But when we approach them only from a scholarly angle, we are not going to find the real Jesus Christ in them. We must read them not primarily as historians seeking historical knowledge, Or as scientists seeking the origin of the marvelous things that Jesus did. But instead, we must read them as men and women seeking God. Only in this light will

they shed light on our lives.

The Gospels never pass themselves off as trying to give a day by day account of the life of Jesus. They do not pretend they are telling of his hour by hour movements. They do not give ~~us~~ an exhaustive account of everything he said and did, but they ^{do} give us ~~us~~ a selection of typical incidents in his life which show a sample of what he was like, and the kinds of things that he did. The Gospels are meant to be appeals to take Jesus as Saviour, and as Master and as Lord. Their aim is not to give information but to give life. Their aim was to show that this man who could speak as he did, who could heal as he did, who could live as he did was none other than the Messiah, the Son of God; and that in that belief the individual might find the secret of real life.

If we look at excerpts from John we can see how skillfully he was inspired by God to make all of this very plain. He starts out very simply and states that, "In the beginning ~~was~~ was the Word, and the Word was with God, and the Word, was God." And then he carries this further until he states, "And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father." This is just the start of John's Gospel and yet he makes it very clear who this Jesus is, and there can be no mistaking his intention to do so.

When Philip comes to Jesus and asks him to show them the Father, Jesus answers, "He who has seen me has seen the Father." So the apostolic testimony handed on to succeeding ^{GENERATIONS} generations as written by this same John in one of his letters is, "That which was from the beginning, which we have heard, which we have seen with our own eyes that which we have seen and heard we proclaim also to you, so that you may have fellowship with us." (I John 1:1-3).

John shows throughout his Gospel that merely being able to see with the eyes or hear with the ears is not enough and that it takes a belief or a faith to accept this Jesus. The mighty acts of Jesus are

called signs in John's Gospel, and yet many who saw them were not led to faith. In one place the crowd comes to him and asks, "What sign do you do that we may see and believe you?" (6:30) And Jesus answers a little later, "You have seen me and yet do not believe." (6:36) And later he again says, "For judgement I came into ~~this~~ world, that those who do not see may see, and that those who see will become blind." (9:39), or again, "For this is the will of my Father, that everyone who sees the Son and believes in him should have eternal life." (6:40).

^{WE FIND}
^{DIFFERENT} In the 20th chapter there ~~were~~ are two stories of two disciples, ~~too~~. Peter went into the sepulchre and "he saw and believed." Thomas said, "Unless I can ~~see~~ see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe." Here we see a ^{DEFINITE} contrast in two people, concerning the credibility of what Jesus did. There are many, many more chapters and verses we could turn to to show how John is continually striving to show this Jesus as the Son of God, so that all may believe.

There were probably just as many sceptics in the days of John as there are today. This past week on Thursday evening CBS had a special program ~~xx~~ about Commercials, perhaps you saw it. One man involved in advertising research was being interviewed about the credibility of the average commercial. He made the remark that of course not all the information in a commercial is true. He said commercials were a means whereby you are being manipulated to buy. He said "we have a lot of manipulators in our society, but we do not call them that. Preachers are manipulators in the pulpit." Now I was not aware that I am a manipulator and I ~~really~~ must take exception to what he said. My task is not to cajole you, or tease you, or manipulate you, ^{TO AS COMMERCIALS DO, TO GET YOU TO} in any way to accept Christ in your life. My task is plainly and simply to give you the facts of what Christ in your life can and will mean to you and let you make the choice. What you do with your life is your business and if you choose to sit here and disbelieve

what I or any other preacher says about God and the Christian life, that is your prerogative. The consequences of your actions are ^{IN YOUR HANDS} upon your life and not mine. As long as I preach the Gospel I am fulfilling my task.

But then he also said, "I do not believe all that I hear on a commercial just as I do not believe all that I hear in church." Now here is a statement from a man ^{WHO COULD} ~~that~~, probably can pass for Mr. Average citizen today. We have been fed so ~~much~~ many untruths, ^{so many} half truths and ^{so many} downright lies, that even what we hear in church is questionable. Well, I really take exception to this because I firmly believe with all my ^{HEART} ~~soul~~ ^{SOUL} that if the Gospel is being preached in the church, then we stand in peril if we disbelieve that it is true. When we express that the complete truth is not coming from the pulpit, then we stand in close proximity to the unpardonable sin. The unpardonable sin is to ^{YOU MAY RECALL} blaspheme against the Holy Spirit and when we question the truth coming from the pulpit, and the Holy Spirit is operative in that individual speaking from that pulpit, then we are beginning to call God a liar.

I cannot speak for other preachers, but I can truthfully say that I am continually striving to preach what God leads me to preach each week. And when I read in John that he says, "These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name," this means to me exactly what it says. To me it is written proof that Jesus is the Christ the Son of God, and that if ^{THAT HE IS} I accept Him and believe in Him I will have eternal life. ^{and so may you.} ~~And if this is manipulation of the people that God has entrusted~~ ^{PLEAD} ~~into my care, then I must admit that I am guilty.~~ ~~quiklyxx And this is what I am going to preach as long as God permits me~~ ^{You} ~~to do so.~~ ^{And if this is manipulation of the people that God has entrusted} ^{PLEAD} ~~into my care, then I must admit that I am guilty.~~

Last week we talked of the credibility of the empty tomb, and the difference between belief and ~~unbelief~~ unbelief. Today we are talking about a passage of scripture that the author John carefully placed in the

text. In case you have not remebered where it is located it is ~~xxx~~ in the 20th chapter and the 31st verse. I suggest that if you are one of those people ^{who} ~~that~~ must see to believe then perhaps you should go home today and get out the bible that I trust you have there, and read it for yourself and then reflect just what it is you do believe about it.

(Illustration of small boy and father and how father accepted Christ;

Witness of Children)

Here is a classic example of what Jesus said about wisdom coming from the mouths of babes and children. But it ^{is} also a good example of someone believing without the necessity of seeing written proof. ~~xxxx~~ We ~~can~~ find in the 20th chapter of John the remark Jesus made to ^A ~~about his unbelief~~ Thomas when he said, "Blessed are those who have not seen and yet believe." So whether we can accept things without having to see them, or whether we are a little sceptical and must see the proof for ourselves, we cannot deny the fact that here in John's Gospel we see the written proof of what God did, and how He also inspired this man to set it down for all eyes to see. "These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name."

Are You Ready?

Text: "Then will appear the sign of the Son of man in heaven."

Triviagame How many remember Sat. nite and program Old Barn Dance.

1st? Uncle Ezra.

Hoosier Hotshots, Are You Ready Hezzie?

Are You Ready, names.

Ready for what? (Illustration of barber) #1

Christ is coming sure as today as tomorrow, no one knows when or where.

Must be prepared, (Illustration of Pa. Dutch wife) #2

Jesus referred to different preparedness,
24th Matthew - ~~STATUE VS. J~~

1. vs 6, wars, etc never on such a large scale
earthquakes, Phila, Hawaii, Nicaragua

WORLD WAR AND VIET NAM, THREE WARS.

2. Famines, Russia, India, Our Country?

2. Mississippi flood crops, rotting etc.
Hail waterloo Iowa 1 ft. deep
Arizona, blossoms and fruit,
California only 1/3 tomatoes planted in April
Our flood here,
all this is but the beginning

3. vs 10 many fall away, has happened hasn't it?
England last fall churches dead almost buried.

"because wickedness is multiplied men will grow cold"

Clergymen not concerned because people walking street say believe in God.

Baptist boys and girls in England from Lynchburg 200 people converted.

4. vs 14 spread of gospel fantastic. Isn't this a fulfillment?

5. vs 23-27, Also a fulfillment in our age.

look at false religions sprung up.

6. vs 29, moon and sun darkened, during flood.

pictures of Jesus in different ~~areas~~ AREAS
(Illustration of king and jester)

7. Snapp fingers, 2 3 seconds people dying unsaved.

CRUSADE FOR CHRIST, DUNCANNON

CHRIST UNITED CHURCH OF CHRIST

SUNDAY, MAY 20, 1973

"Revive Thy work O Lord! And make Thy servants bold;
Convict of sin, and work once more as in the days of old.

Revive Thy work O Lord, come now and answer prayer;
O come in Holy Spirit power, and save men everywhere."

Oswald J. Smith

The P.T.P. Singers

Announcements

Offering

Solo - Carol Rissinger

Hymns 152, 77

The Evening Message: Dr. Warren Sickman

Hymn 233

Benediction

We thank everyone who helped to make this service possible. We thank God for any and all who may have been helped and we pray that the love of Christ may endure in each and every heart. Please plan to attend the remaining services and bring your friends and neighbors.

2
clock ticks off death of unsaved.
Story of Paul and Silas Acts 16 *WHAT MUST I DO TO BE SAVED.*
They spoke the word of the Lord.

W^h I spoken not only tonight but all week
ARE YOU READY? Are You Ready? — #3
(Illustration the King Is Coming)

If you can say without reservations if die tonite
I⁶ go to be with Jesus, You ready.
If not, if unsure, uncertain, etc, not ready.

Don't put off until later
OLD MAN & PUTTING OFF THE TO. LATE.
Come foward now during playing of hymn, bow heads
pray.

After prayer, special invitation
then several verses
Benediction.

Call to Worship: O give thanks unto the Lord
call upon His name; make known His deeds among
the people.

Call to Confession: The Lord is near to all who
call upon Him; to all who call upon Him in truth.
He fulfills the desire of all who fear Him; He
also hears their cry, and saves them. Let us
pray.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: Hearken now unto the com-
forting assurance of the grace of God, promised
in the Gospel to all that repent and believe:
if we confess our sins, He is faithful and just
to forgive our sins, and to cleanse us from all
unrighteousness. Amen.

603 March (

rehearsal

MATT.

"Are You Ready?"

Text: "Then will appear the sign of the Son of man in heaven."

I would like to ask those who are over 40 a question to see if you can remember a radio program that came on every Saturday evening at 9:00 I believe and was on for one hour. Can you identify it? The Barn Dance, or the National Barn Dance as it was also called. Do you remember the master of ceremonies? Uncle Ezra. Well, do you remember the two fellows who usually played some rather odd sounding instruments and they were named after the midwest states they came from? The Hoosier Hotshots. What did the one fellow always say to the other one before they began to play? Are you ready Hezzie.

Well, I'm asking you tonight, "Are You Ready, Charles and George, Harry, Tom, Betty, Edna, Mary and so on? Are You Ready? Ready for what? Well, to be ready means we must be prepared. It is like the Pennsylvania Dutch wife who was told by the doctor that her ailing husband was going to die very shortly, so she could let him do whatever he wanted.

(Illustration of Pa. Dutch Wife, pg. 338, Anecdotes For All Occasions)

This wife was prepared for what was to come later, but in a different sense from what I am referring to. Jesus referred to a preparedness and let me read you portions of this. It is found in the 24th chapter of Matthew if you care to follow along.

vs 6, wars and rumours of wars. What have we seen in the past 25 or 30 yrs? Fightings and wars all over the world. World War II, the Korean War, India and Pakistan. Israel and the Arab nations. The African nations. Red China and the Nationalist Chinese, and we have supposedly ended, the most costly and longest war we have ever been involved in, in Southeast Asia.

There are those who would tell us that this has been repeated down through these past 19 centuries. But never on a scale such as this, if you care to check.

various

And Jesus said there would be famines and earthquakes in ~~many~~ places, and all this is but the beginning of the sufferings. There was a horrible earthquake in Nicaragua last year. This year Hawaii had a tremor. There was an earthquake in Philadelphia, and there have been many others in places that have never had them before.

Russia was unable to feed the people because their crops were poor and so they bought wheat from the United States. India is unable to feed her people almost every year and millions starve and die. In our own land for the first time in its history that horrible word famine is being bandied about. Last fall and early winter the corn could not be harvested in the Mid-West because there was so much rain, and so it stood all winter and ~~the~~ rotted. The mighty Mississippi River has overflowed its banks in places where it has never flooded to the knowledge of man. Trappers along that river who have kept records for over 200 years, have never recorded flooding April 13th highest for 35 yrs. from the river.. In Tennessee there will be no cotton this year, because of the flood and I believe it is soy beans that will not be grown there as well. On April 30 there was hail in Waterloo Iowa and it accumulated to a depth of 1 foot. thousands of cattle have died and starved, because of the heavy snows and blizzards in the West. In Arizona there were blossoms and fruit on Calif. only $\frac{1}{2}$ of tomatoes could be ^{the same} planted. Also in April in Just last year we had the very horrible flood that messed up quite a bit of property in this area. Now are all of these things just flukes of nature or are they mere coincidences? I think they are neither. I believe they are the hand of God reaching out into this evil and wicked world and beginning to draw things to a close. And this is what Jesus said, "all this is but the beginning of the sufferings.

vs. 10, And many shall fall away. Hasn't this happened all across the length and breadth of this land, and throughout the world? In England last fall my wife and I saw a church that is all but dead and buried. All they need to do is to hold the funeral and lock the church doors and it will be stttled. We saw there what Jesus was saying, "And because wickedness is multiplied, most mens love will grow cold." The clergymen are not concerned with the decline of church attendance and membership. After all a goodly portion of the people walking the streets of London in a recent poll, profess a belief in God. Just because they do not go to church, doesn't mean anything. But does it? Isn't it a fact that we need to worship God, and we need the church to contiue to point people toward Christ?

I just read with interest an article about some Baptist students from Lynchburg Virginia, who were in England for a visit, to examine the church and more particularly the Church School movement, which by the way is also dead. They were able to witness on the streets to people and they came home and talked of their experiences. They discovered that over 200 people accepted Christ because of these students. If this isn't a sign that people are still hungry for spiritual food, I don't knew what is.

vs. 14, the spread of the Gospel in the past several years has been fantastic. There are Bibles and tracts being printed right now in Russian and Chinese to be smuggled into those two countries for those who hunger for the Word. The Gospel has been preached and the Bible has been taught to almost all parts of the world. Isn't this a fulfillment of a portion of this prophecy of Jesus?

vs. 23-27, We have also seen the fulfillment of this prophecy in our age. Look at the false religiens that have sprung up. Look at the so called Messiahs that have arisen. See the so called charismatic leaders of all of the off-shoot religiens and pseudo-religions in our nation as well as the world.

vs. 29, We have seen that the sun has indeed been darkened and the moon has not shown. Did you see the sun last year all during the flood and the

constant rains? Have you seen the sun very much lately, or the moon for that matter? I think that we are seeing the signs of the end.

(Illustration of B. Graham)

vs. 30a, I think we are also seeing this taking place right now in different areas. Here are two pictures taken at different times and at different places, (show the Jesus pictures), one in Alabama in 1971, one in Jerusalem in 1972, and this one from the flood in Pennsylvania. Now are these just someone's idea of a joke? I had one woman when I preached on this subject and shared these pictures with the congregation after the service, tell me she thought they were fakes. She said, "My son was an amateur photographer and he was able to touch up pictures and this is what happened to these pictures. Now if you choose to believe this then be my guest, but as for me, I believe that here is actual physical evidence of My Saviour showing Himself to me that it will not be too long until He intervenes in this world and brings it all to a screeching halt.

vs. 30b, Here we read of the final consummation when the elect will go to be with the Lord. I think that we can speculate about all the final events, and we can make comparisons of what Paul states and the other Apostles, but ~~what~~ what is more important is that we are either ready or not.

(Illustration of King and court jester)

We are going to take a journey some day and we will be facing our Maker. Will we go unprepared, or will we be ready? We cannot say that we will wait until we are ready to die, because we may not live through this night. We may go at anytime. Some people feel that they will be dead before the coming of Christ again, but is this an excuse to let salvation slip by us? Whether we die before the second Coming, or whether we are physically around to see it and be involved in it is immaterial. ~~What is more important~~ We should be ready for either event.

But equally important is that we must share this Good News with others.

(Snap fingers, as a n exercise with me. Do you know what you have been

doing? You have been keeping time with the clock of death that ticks off the death of the unsaved). Each time we snap our fingers, it takes only 2 or 3 seconds, but each time we do, someone, somewhere, throughout the world has passed away, without being saved. Horrible isn't it, to contemplate the death of someone who is not prepared to face God?

This is the message that God has laid upon my heart to bring to you, that we can have salvation, and have it today. Not just for the time when we are to die, but for all time, now until that day.

Remember the story of Paul and Silas, how although they were cast in prison, they were chained to the floor of their cell by their hands and their feet so they could not get away. Remember how they sang hymns like birds in ~~xxxx~~ iron cage, and how they prayed. But remember also how suddenly there was a violent earthquake and the door of their prison was thrown open and their chains were broken and they found themselves free men. Did they flee? Did they say, "Come on, let's get out of here and save our necks? No, they stayed, and they were able to witness to the power of Jesus Christ, to a frightened man, the jailor. ~~xxxxxxxxxxxxxxxxxxxxxx~~ He asked, "what must I do to be saved?" And they answered, "believe on the Lord Jesus Christ and you shall be saved, you and your house." And he was baptized and accepted Christ.

But the secret is, "They speke the word of the Lord, to him." In other words they witnessed to him even from the filthy, rotten evil smelling place of imprisonment. They told him of God's love for him a miserable sinner.

You have heard the word of the Lord, spoken to you not only tonight, but every night this week. Tonight we wrap up these services and you will again have the opportunity to do something about Christ in your life once again. So I ask you, "ARE YOU READY?" "ARE YOU READY for either the coming of Jesus Christ into this world for the second time, or for your departure from it through death? If you can state without

any reservations whatsoever, that were you to draw your last breath tonight, that you would go to be with Jesus, then you are ready. But, if you have reservations, if you are not sure, if you are uncertain, then you are not ready. ~~and we must always have uncertainty, the question of~~ And if we have uncertainty or doubt about our salvation, then we must do something about it. We must not rest until we can have the complete assurance that is found only in the giving of ourselves to Jesus Christ. Tonight ~~today~~ is the time, now is the hour. Don't put it off until a later time, for tomorrow may be too late. Jesus, said, take no thought of tomorrow but think only of today.

I am going to ask the organist to play our closing hymn through while we stand with bowed heads in prayer. I am going to ask anyone who has not accepted Christ to come forward at this time to ~~make~~ make that commitment. I am going to ask any and all who may be uncertain as to where they stand regarding salvation to come forward also. I am asking anyone who feels that he or she has fallen away from the Way of Life, and who would like to recommit themselves to Christ to come forward. If you feel a little still small voice inside of you urging you to come forward, don't fight it, don't be embarrassed we are all your friends and we are bound together in the common love of Jesus Christ.

If you are worried what your friends may think or say, just forget these thoughts and come to the Lord.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Christ Church, Duncannon 9:00 A.M.
Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP September 9, 1973

The Organ Prelude

*The Hymn of Praise 472

*The Call to Worship

*The Prayer of Confession (Unison)

Almighty God, who is rich in mercy to all who call to you: hear us as we humbly confess our sin and implore your mercy and forgiveness. We have broken your laws by our deeds and our words. We confess our disobedience and ingratitude, our pride and selfishness, and all failures and shortcomings toward you and our fellow man. Have mercy on us, Father, that we may enjoy a newness of life. Through Jesus Christ our Lord. Amen.

*The Kyrie

*The Assurance of Pardon

The Scripture --- II Peter 1:12-21

*The Gloria Patri

The Pastoral Prayer

The Announcements

The Receiving of Tithes and Offerings

*The Doxology

*The Offering Prayer and the Lord's Prayer

The Hymn of Meditation 290

The Sermon --- "Inspired or Inflated?"

The Sermon Prayer

*The Hymn of Response 467

*The Benediction

*The Threefold Amen

*The Postlude

*Congregation Stands

CHRIST CHURCH ANNOUNCEMENTS

The Consistory will meet on Monday Sept. 10th at 7:30 PM.

The Heidelberg Men's Class will meet on Tuesday Sept. 11th at 7:30 PM.

Women's Guild will meet on Fri. Sept. 14th in the home of Romaine Shearer at 7:30 PM. Pearl Lepperd will be the leader.

MARY BOWES

A CRUSADE FOR CHRIST, DUNCANNON
CHRIST UNITED CHURCH OF CHRIST

SUNDAY, MAY 20, 1973

"Revive Thy work O Lord! And make Thy ser-
vants bold;
Convict of sin, and work once more as in
the days of old.

Revive Thy work, O Lord, come now and an-
swer prayer;
O come in Holy Spirit power, and save men
everywhere."

Oswald J. Smith

The P.T.P. Singers

Announcements

Offering

Solo - Carol Rissinger

Hymns 152, 77

The Evening Message: Dr. Warren Sickman

Hymn 233

Benediction

We thank everyone who helped to make this service possible. We thank God for any and all who may have been helped and we pray that the love of Christ may endure in each and every heart. Please plan to attend the remaining services and bring your friends and neighbors.

Call to Worship: O sing to the Lord a new song; sing to the Lord all the earth! For great is the Lord and greatly to be praised. Honor and majesty are before Him; strength and beauty are in His nctuary.

Call to Confession: Come let us reason together says the Lord. Though your sins are like scarlet they shall be white as snow; though they are red like crimson they shall become like wool. Let us confess our sins.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: This is the message we have heard from Him and proclaim to you, that God is light and in Him is no darkness at all. If we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. Amen.

"Inspired Or Inflated?"

Text: II Peter 1:20,21, "First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God."

I once read somewhere that psychologists and psychiatrists could tell much about a person by ~~xim~~ not only by what the person reveals about themselves, but by the sleeping and eating, and reading habits of a person. A psychiatrist or psychologist would not have much fun looking at my eating or sleeping habits, but I imagine they would have a field day studying my reading habits. I am what would probably be called an inveterate late reader. By this I mean that I am almost always reading articles and magazines that are several months old. Beside my chair in the living room are several back issues of the ^{Sunday} comics, waiting patiently until I get around to reading them.

This past week I was reading a late issue of A.D. the church magazine. By late I mean the June issue. I ran into several interesting things. First I read the letters to the editor, and there I learned that I should have read an article in the April issue, before I threw it out. And throw it out I must have for I have January, February, March and May, but no April. But nevertheless, the letters were in response to an article written by Frederick Buechner entitled, "ABC's of Salvation."

Two of the letters about this article took the author to task for his stand and one supported him. First let us look at the supportive letter.

Read same.#1

Next let us look at an opposing viewpoint. Read #2.

We are living through a period that calls our attention to the two words found in our sermon title this morning. We speak of people being inspired actors or actresses. We speak of people being inspired business people. We speak of people being inspired this and inspired that. We speak of the word inflation. We see that our money is inflated. Prices

everywhere are inflated. We speak of footballs, or basketballs being inflated. Thus we mean that ~~it~~ things such as footballs or basketballs are filled up, or are inflated with air.

Thus we could look at our present day and age and how it views the Bible and ask whether the Bible is Inspired? Or is it perhaps Inflated? Is it from God? Or is it filled with hot air?

Many people would have us believe the latter. Also in the AD issue about which I have been speaking, is an article about a woman who has recently been ordained as a minister in the UCC. She is now an associated pastor of a church in Los Angeles. This woman has changed from being a suburban housewife to the ministry later in life. She almost dropped out of the church about 25 years ago because of the way the Sunday lessons were being taught. She was a teacher and she said she could not bring herself to accept things such as God speaking out the burning bush for instance when He spoke to Moses.

Through the kindness of a minister during the time of the death of ~~her~~ a two month old baby, helped to get her active in the church again. But she said she is still fighting the literal interpretation of the Bible. Now here we have a woman who is striving to lead people and her stand is that it must be proven in order to be believed.

The author of Hebrews tells us that the Word of God is sharper than anytwo edged sword. We are speaking of a book that has outlived by many many years all of the people who have been inspired to write it. We are talking of a book that has been on the best seller list for more years than anyone can count. I believe that it is good to search the scriptures and to strive to get at the roots of it. But I believe that this must be done with understanding and with a real desire to get at what God is having put forth.

On ~~Fri~~ Friday I went to the hospital to visit one of our members and she told me, "I thought you said Billy Graham would be

preaching from Korea last night? I was disappointed. I turned it on and he was preaching in Atlanta."

Now here was a person who believed me, and had faith that what I said was right. Now this is a good example of how we can accept what others tell us. Or we can accept what we read in the newspaper, or in another book. But ~~now~~ there are those who want to question everything in the Bible because there are some things that cannot be proven, or cannot be shown outright and so must be accepted by faith. Now I am not implying that the woman I visited in the hospital does not believe in the Bible, because I am sure she does. But what I am striving to show is that it is so very easy to accept what we are told personally ~~that~~ ^{AND YET} ~~what we can~~ ^{FIND IT} ~~read~~ ^{that} ~~that~~ was written so many centuries ago.

Now the third letter against the article by Mr. Buechner really hits the issue squarely. How anyone could ever write such drivel is beyond anyone's wildest comprehension. But you can readily see that this type of thinking is heresy of the highest order.

It is this type of false analyzing of Scripture that leads to the unheard of things going on in churches today. Why bother with God? We can do our own thing and we do not need ~~to~~ even believe in God. Isn't this the height of ridiculous thinking?

Then the Rev. Philip Chase closes his letter with what I believe is a classic answer to Mr. Buechner.

Read end of #3.

Here is the entire gist of the purpose of the entire Bible. Creation, man's fall, God's attempts to get man on the right track time after time, And then man's refusal to believe and follow God as he should. All of this ^{LED} ~~leads~~ to the necessity for God to send His Son into the world, to live, to suffer, to die, and to ~~overcome~~ take our sins upon himself. And To be resurrected from the dead thus overcoming death and the grave and making eternal life possible. This is the purpose and the meaning of the ~~BIBLE~~.

This is the reason for its existence. For anyone to say otherwise is sheer nonsense.

All of this points up very vividly what Peter was talking about in the portion of Scripture we read this morning. He said, "FIRST OF ALL YOU MUST UNDERSTAND THIS, THAT NO PROPHECY OF SCRIPTURE IS A MATTER OF ONE'S OWN INTERPRETATION, BECAUSE NO PROPHECY EVER CAME BY THE IMPULSE OF MAN, BUT MEN MOVED BY THE HOLY SPIRIT SPOKE FROM GOD."

At the back of all that is in the Bible is God and His Holy Spirit. Is it INSPIRED or INFLATED? To the liberals, and to those who would continue to question it by attacking it, the Bible is inflated. To them it is filled with hot air.

But to the thinking person who trusts in a Saviour Jesus Christ it is inspired. ^{WE CAN} ~~Thank~~ Thank God for His inspired word.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Christ Church, Duncannon 9:00 A.M.
Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP September 16, 1973

The Organ Prelude 19
*The Hymn of Praise

*The Call to Worship

*The Prayer of Confession (Unison)

Father, we confess, in your presence,
the sinfulness of our nature, and our short-
comings and offenses against you. You alone
know how often we have sinned, in wandering
from your ways, in wasting your gifts, in
forgetting your love. Have mercy and for-
give us, Father, for we are truly ashamed
and sorry for all we have done to displease
you; through Jesus the Christ. Amen.

*The Kyrie

*The Assurance of Pardon
The Scripture --- Job 5:8-27

*The Gloria Patri

The Pastoral Prayer

The Announcements

The Receiving of Tithes and Offerings

*The Doxology

*The Offering Prayer and the Lord's Prayer
The Hymn of Meditation 282

The Sermon --- "The Continual Quest!"

The Sermon Prayer

*The Hymn of Response 462

*The Benediction

*The Threefold Amen

*The Postlude

*Congregation Stands

TRINITY CHURCH ANNOUNCEMENTS

Sept. 30th will be the last Sunday to bring
eye glasses and lens, commemorative stamps
and trading stamps. The boxes for these
articles are in the back of the church.

Call to Worship: O give thanks unto the Lord, for
He is good: For His mercy endureth forever.

Call to Confession: The young man in the New Testamen
came home and went to his father and said, "Father,
I have sinned against heaven and before you and am
no more worthy to be called your son," He sought
forgiveness and found it. Let us seek forgiveness
of our Father.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: If we confess our sins, He is
faithful and just, and will forgive our sins and
cleanse us from all unrighteousness. There is
therefore, no condemnation for those who are in
Christ Jesus, who walk not according to the flesh,
but according to the spirit. Amen.

A CRUSADE FOR CHRIST, DUNCANNON

CHRIST UNITED CHURCH OF CHRIST

SUNDAY, MAY 20, 1973

"Revive Thy work O Lord! And make Thy servants bold;
Convict of sin, and work once more as in the days of old.

Revive Thy work, O Lord, come now and answer prayer;
O come in Holy Spirit power, and save men everywhere."

Oswald J. Smith

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Solo - Carol Rissinger

Hymns 152, 77

The Evening Message: Dr. Warren Sickman

Hymn 233

Benediction

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OBEYENCE TO GOD
(JONAH)

"The Continual Quest!"

Text: Job 5:8,9, "As for me I would seek God, and to God would I commit my cause; who does great things and unsearchable, marvelous things without number."

Sandwiched between the book of Obadiah, and Micah in the Old Testament is a lovely little book about a man called Jonah. All that we really know about Jonah is that he was the son of Amittai. God spoke to Jonah and said, "Arise, go to Ninevah, that great city, and cry against it; for their wickedness has come up before me." But since Jonah was a very independent person, he decided to run away from God, and he dedided to go to Tarshish which was in the opposite direction of Ninevah.

He went to Joppa, paid his fare to go to Tarshish on a ship leaving for that port and departed. But God sent a storm upon the sea, and it was so great the sailors believed the ship was about to be flooded and they would all perish. First, they threw the cargo overboard to lighten the load., but still the ship tossed to and fro like a cork bobbing in a pan of water. The sailors then prayed to the gods they believed in, but even this did not help.

Now while all of this was happening, Jonah had gone into the inner part of the ship and had laid down, and fallen asleep. The captain came and found him sleeping and took him to task for being ~~so~~ so uncaring and unfeeling at a time like this. The captain told him to pray to his gods, or god, and perhaps his prayers would be answered and they all would be saved.

The sailors were very superstitious men and they cast lots to determine who had brought this evil upon them. It just so happened that the lot fell to Jonah and so they questioned him as to why he ~~was~~ aboard that vessel, where he came from and so forth. Jonah explained that he was a Hebrew and believed in God, and that in fact he was running away from his God. This made the sailors more fearful and they asked him what they should do to him to calm the sea, and please his god. All the while

the sea became more and more tempestuous. Jonah told them to throw him into the sea because it was due to his disobedience to God that the storm had come up.

They continued to row to reach shore, but were unable to make any progress due to the severity of the storm. So they prayed to God to deliver them from the storm and to deliver them from the blood of Jonah, and then they tossed him overboard. Immediately the sea became calm. The sailors offered a sacrifice to God and made promises to Him. God caused to Meanwhile, a large fish ~~had~~ come along, ~~six sextine~~ and this fish swallowed Jonah. And Jonah was inside this fish for three days and three nights.

During the time that Jonah was inside the fish, he prayed to God. Because of Jonah's prayers and his promise to fulfill the task God had given him, God caused the fish to vomit Jonah on the shore.

God spoke to Jonah a second time and told him to go to Ninevah. This time Jonah heard what God had to say, and he journeyed to Ninevah. The city was so large it took him 3 days to cross it. Jonah made a day's journey into the city, and it was here he began to preach. He told them that in 40 days, the city was to be destroyed. His preaching was so effective that the people of Ninevah repented from their sins and proclaimed a fast. They put on sackcloth and sat in ashes. From the very greatest to the very least of the people, they repented. Even the king was moved by Jonah's words, and he too put on sackcloth and sat in the ashes. He sent out a decree that all men and all animals, were not to eat or drink anything. In this way they hoped that God would renounce His fierce anger and not destroy them.

When God saw that the people of Ninevah were sincere and had repented from their evil ways, He changed His mind and decided not to punish them and destroy them as He had prophesied He would do.

When Jonah found this out he became very angry with God and he fell into a rage. He prayed to God and he said, "I pray thee Lord, is not this what I said, (read ch. 4:2,3.) *AND GOD'S ANSWER*

READ

Jonah left the city and went to the East of it and sat down. Here he made himself a shelter and sat under it to sulk and to see what would happen to the city. God arranged for a ~~water~~ castor oil plant to grow up over Jonah's head to shade him from the sun and to soothe his ill-humor. This plant caused Jonah to be delighted.

But at dawn the next day God caused a worm to attack the plant and it withered and died. God also arranged for a scorching wind to blow and the sun beat down on his head, so that he was overcome by the heat. He laid down and begged God for death.

And God answered, ch. 4:10ff.

Now here the story stops.

Regardless of how we may accept this story, the fact remains that it has more than just a little story to tell. There are those who would tell us this tale has no place in the Bible, and serves no purpose whatsoever.

But the fact remains that in the 4 short chapters of this book, is found the moral lesson of God's love and forgiveness of His people if they truly repent and turn to him. We can take this story to heart and say that we are all standing in the shoes of Jonah. How many times have we tried to evade our responsibilities as servants of God? How many times have we tried to escape from the way in which God wants us to live? And how many times have we ended up just like Jonah, caught by our own sins and found out by God?

Most people know right from wrong and they know what they should and should not do. Yet all we like sheep have gone astray. We have each fallen short of the glory of God. This is the real moral of this story. It is to show that with God there is forgiveness, even when it appears that the case is hopeless.

Eliphaz to Job
This is what ~~Job~~ was pointing out in our Scripture for this morning. He told his ~~friends~~ friends that God's acts and ways are un-

searchable. He is stating that we cannot question what God does, because God knows what He is doing even when His will seems to conflict with ours.

Paul points this out in the 11th chapter of Romans when he says, "How unsearchable are His judgements and how inscrutable His ways."

But what is also being shown in this story is that man tries to flee from God and when he comes to himself he returns to God because he is compelled to. Yet after returning to God he then begins to find fault with God's ways, when God does not act the way man thinks He should act. Man becomes angry with God for not doing things the way man would like to have them done. But through all of this, God is still patiently pursuing the continual quest to redeem man.

Man really understands the love and the forgiveness of God when he is at the bottom. He has no where else to turn and so he turns to God. This was Jonah, and this is you and I. We each must find that only in God can we have peace and rest. Only in God can we find the comfort and solace that make life worthwhile.

(Illustration of Dr. T. DeWitt Talmage)

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Christ Church, Duncannon 9:00 A.M.
Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP September 30, 1973

The Organ Prelude 12
*The Hymn of Praise
*The Call to Worship
*The Prayer of Confession (Unison)
Almighty God our Heavenly Father whose power is our protection and whose wisdom is our guidance, we come now confessing our sins and our repeated failures. We have forgotten Thee; we have tried to do without Thee; and we have failed. Forgive us we pray, for our every error and bring us by thy grace into fellowship with thy perfect holiness, through Jesus Christ our Lord. Amen.
*The Kyrie
*The Assurance of Pardon
The Scripture --- *Acts 10:24-35 MATT. 10:24-35*
*The Gloria Patri
The Anthem (Trinity)
The Pastoral Prayer
The Announcements
The Receiving of Tithes and Offerings
*The Doxology
*The Offering Prayer and the Lord's Prayer
The Hymn of Meditation 299
The Sermon --- "How Much Are You Worth?"
The Sermon Prayer
*The Hymn of Response 394
*The Benediction
*The Threefold Amen
*The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

Today at 4:00 PM the Rev. Horace S. Sills will be installed as the president of the Penn Central Conference, at Colonial Park United Church of Christ. The church is located at 5000 Devonshire Road.

Next Sunday we will observe World Wide Communion Sunday with the observance of the Lord's Supper in both churches.

Sunday Oct. 14th we will observe Harvest Home in both churches. Whatever is donated will be given to the Sadler Home in Carlisle. Although they cannot accept home canned goods, home-made jellies and preserves are accepted. You may also donate flour or sugar and commercially packed goods.

CHRIST CHURCH ANNOUNCEMENTS

The consistory meeting will be held Monday Oct. 1st at 7:30 PM.

MY RESIGNATION
ANNOUNCE CARON LONG.

Call to Worship: Ascribe to the Lord the glory due His name; bring an offering and come before Him! Worship the Lord in Holy array; tremble before Him all the earth.

Call to Confession: Jesus promised, that where two or three are gathered together in His name, He is there in the midst of them. Let us seek Him now in confession.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord have mercy upon us.

Assurance of Pardon: Be comforted now and hear the good tidings of the Gospel. If we truly repent of our sins and believe on the Lord Jesus Christ, then by the authority and in the name of Christ, our sins are forgiven according to His promise in the Gospel. Believe the Gospel and receive His peace. Amen.

A CRUSADE FOR CHRIST, DUNCANNON

CHRIST UNITED CHURCH OF CHRIST

SUNDAY, MAY 20, 1973

"Revive Thy work O Lord! And make Thy ser-
vants bold;
Convict of sin, and work once more as in
the days of old.

Revive Thy work, O Lord, come now and an-
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Hymns 152, 77

The Evening Message: Dr. Warren Sickman

Hymn 233

Benediction

We thank everyone who helped to make this service possible. We thank God for any and all who may have been helped and we pray that the love of Christ may endure in each and every heart. Please plan to attend the remaining services and bring your friends and neighbors.

(JESUS)
BY HIS LIFE WE
HAVE WORTH

"How Much Are You Worth?"

Text: Matthew 10:31, "Fear not, therefore; you are of more value than many sparrows."

MATT.

If the question would be asked today in any group in our society, "How Much Are You Worth?", the answers would be many and varied. Some people would reach into their pockets or wallets and count the amount of money there, and state that they are worth a certain amount. Others would begin to total their stock market holdings and by figuring how many shares of such and such a stock, would come up with a certain figure. Still others would begin to total the amount of properties they own, and this would constitute~~F~~ their answer as to their worth.

But if I were to ask you the question this morning, what would each of ~~me~~ you say? "How Much Are You Worth?" A good question. Jesus talks to his disciples in the 10th chapter of Matthew and he is giving them specific instructions in how to meet and greet the people in the towns to which they are to go. But a portion of what He is saying is not instruction, but is information regarding their faith and trust in God. He is strongly reassuring them that in all things God is with them.

(vs. 28, should not fear death or people who can kill. Fear only those who can destroy body and soul.)

(vs. 29, The Father knows even the sparrows no matter how numerous they may be. If one is lost He knows it.)

(vs. 30, God knows how many hairs are upon your head. In other words He knows us intimately.)

(vs. 31, Do not be afraid, you are of more worth than many sparrows.)

(First he tells the going price of sparrows, and then lets it be known that a person is worth much more than that.)

Now viewed by these standards we can come to the conclusion

that of all of God's creation, man is something of much more worth and value than anything else. This would mean that God cares more about the human race than he does for the birds or the animals or anything else that He has made. This is a fair assumption to make.

Now if this assumption is correct, then we must ask the next question, "Just how much is an individual worth?" If we ~~would~~ want to answer this question fairly we need to determine just how we judge worth. Is it by how high an office a person holds? Is it by how much fame a person has gained? Is it by how much property or wealth ~~had~~ an individual has amassed? Naturally we say no. But I often wonder if this is not the case when I read of the passing of people in the newspaper. The obituary always reads that he ~~was~~ belonged ~~this~~ ^{to} this ~~and~~ group or was a past master of that one. He served this club or that board. He was the grand wizard of this or that and so on. Yet Of it will state that Mrs. So and So was a member of a certain civic ladies group or held the office of Grand Dame of a certain lodge, or a leader of a certain garden club or whatever. Judging from these standards it would appear that the more clubs and civic organizations you can belong to in this life, the better person you are, and the more likelihood you will have of entering the kingdom of heaven.

But mixed in among all of these glorious tributes of men and women that one can read in the newspaper on any given evening, you will find one or two very small notices that merely say, "Mrs. Sadie Glotz passed away at the Carlisle Hospital, and is survived by a son or daughter and so many brothers and sisters and will be buried on a certain day of the week from a certain funeral home. From the appearance of a notice such as this, it would seem that such a person was not of much value or worth.

We read in the account of ^{O.T. A.N.} ~~the~~ wise woman from Tekoah coming to King David and having a conversation with him and telling him

quite frankly in II Samuel 14:14, that God is no respecter of persons. What she is telling David is that everyone is worth the same in the eyes of God. So we can answer this question partially by saying, "That you are worth more than animals or birds or other forms of life, but you are not worth anymore than your neighbor. He counts just as much as you in the ~~sight~~ of God. He may not hold as great a position in the business world, but he is loved just as much by God. The most common laborer is worth as much to God as is the corporation president."

(Illustration of Gladstone and dying boy)

Mr. Gladstone was willing to share with a needy soul, that which only he could give at that moment. He was willing to forget his station in life and to become humble. This is also what Jesus was implying in this Scripture, and what He said at a later time. "He who exalts himself shall be humbled, and he who humbles himself shall be exalted." It is not how high up the ladder we are, but how we live and react to life around us, no matter what our station.

George Buttrick a New Testament scholar remarks, "The recovery of the sense of man's worth is in the reverence that first acknowledges God and then honors the treasure in a neighbor's life." This is probably as good an answer to the question that one can come up with and it probably ~~completely~~ is a complete answer.

But as always when a question is raised concerning life, it must be asked in the light of Jesus. What about Him? What worth did he really place on life? What ~~is~~ are you worth? in His sight?

Well if we ~~look at him~~ as the example we see that He was born in very humble beginnings. A stable was his birthplace, a manger His cradle. He worked for many years ~~as~~ as a common carpenter in an obscure village that was looked down upon by many. After all, "Could any good come from Nazareth?"

His ministry was launched without financial backing or

without the endorsement of any religious group. Even his own brothers and mother thought him mad and sought to take him back home under their protective custody.

He performed feats of healing and was never paid for any of them. He used the allegory that the animals had holes and birds had nests, but he did not have a place to sleep. He ate in people's homes, but most often it was in the homes of those people from whom others kept their distance. He probably went hungry more than once. He was distrusted and people sought to have him arrested for what they considered His blasphemy.

At the end of his life he was betrayed by a trusted friend, who gained thirty pieces of silver for that bit of work. He was brought to a speedy trial and even His trial judge was unable to figure what to do with him. He felt he was innocent and yet the crowd clamored for his death. So he had him whipped publicly and then ~~he~~ had him executed.

Paul said of Him, ~~that~~ "For your sake He became poor, so that by His poverty you might become rich." Now does all of this sound like someone of worth? ~~A man who never held any office.~~ It would appear that it is not the record of much worth. According to the standards of the world, a life lived such as the life of Jesus could not be worth much. Here was a man who never traveled more than 200 miles from his home. ~~A man who never wrote a book.~~ A man who never had a formal education. A man who never owned any property. A man who never married, never had a family. A man who left no great possessions behind. A man who could show nothing for his life lived here on earth.

Why most of us have traveled much, much farther than Him. Most of us could say that we have owned or do own property. Most of us can say that we have had education of some sort. Most of us have some possessions. ~~What is our worth?~~ What worth then can we place upon the life of Jesus, and what is our worth?

(Illustration of the old violin and the touch of the master's hand.)

This is the worth of the life of Jesus. Everyone with whom He had contact, was touched in some way. Every person that has ever come to feel His touch has been changed. Yes, the real worth of a person is having been touched by the Master.

How Much Are You Worth? To the world you may not be worth anything, because you will be judged by what you have, and what you have done. But the words of the Master are still with us, "Fear not, therefore; you are of more value than many sparrows."

A CRUSADE FOR CHRIST, DUNCANNON
CHRIST UNITED CHURCH OF CHRIST

SUNDAY, MAY 20, 1973

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vants bold;
Convict of sin, and work once more as in
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all who may have been helped and we pray
that the love of Christ may endure in each
and every heart. Please plan to attend the
remaining services and bring your friends
and neighbors.

Call to Worship: O Sing to the Lord a new song;
sing to the Lord all the earth.

Call to Confession: Jesus said, "Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light." Let us cast our burden upon Him.

Lord, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

Assurance of Pardon: The Lord redeems the life of His servants; none of those who take refuge in Him will be condemned. The Lord is near to the broken-hearted, and saves the crushed in spirit. Amen.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Christ Church, Duncannon 9:00 A.M.
Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP October 28, 1973

The Organ Prelude
*The Hymn of Praise 322
*The Call to Worship
*The Prayer of Confession (Unison)
O Lord, Our Father, we come to you as a people who are a part of the community of believers. We seek your guidance for we know that the Church cannot exist without it. Forgive each member of Your Church for their individual and corporate sins. Keep us true to the commitment of upbuilding the Church throughout the world. Keep us from the divisions that separate us from others. And always keep us steadfast in Your love, in Jesus Name. Amen.
*The Kyrie
*The Assurance of Pardon
The Scripture --- Acts 20:17-32
*The Gloria Patri
The Anthem (Trinity)
The Pastoral Prayer
The Announcements
The Receiving of Tithes and Offerings
*The Doxology
*The Offering Prayer and the Lord's Prayer
The Hymn of Meditation 323
The Sermon --- "Feeding The Church!"
The Sermon Prayer
*The Hymn of Response 292
*The Benediction
*The Threecold Amen
*The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

This morning at 10:30 Mr. John Emig is preaching at Newport. This is an opportunity for our congregation to hear this young man to consider him as the next Pastor.

Blood donors are still needed to replace blood given to Cheryl Snyder. If you can donate blood, please donate at Polyclinic Hospital and have the blood credited to Cheryl Snyder.

Bible Study will be held on Wed. Oct. 31st at 7:30 PM in the church in Duncannon.

Next Sunday the hours of worship will change in each church. Trinity 9:00 AM; Christ 10:30 AM.

CHRIST CHURCH ANNOUNCEMENTS

The Men's Brotherhood will conduct the worship at the Kinkora Home on Sunday Nov. 4th at 2:00 PM. The Women's Guild will go to the home on Nov. 8th at 6:30 PM to provide entertainment for the patients.

TRINITY CHURCH ANNOUNCEMENTS

The Youth Fellowship will meet at Keboch tonight at 6:30 PM. All of the youth are asked to attend this meeting. If you have insurance money, please bring it with you.

Tonight at 7:00 PM the first rehearsal for the Community Christmas Cantata will be held in Keboch Church. The Cantata will be given on Dec. 16th at Keboch Church at 7:30 PM. All interested singers are asked to join this town choir.

WOMEN WILL MEET NOV. 10th 7:30 PM

"THE CARE AND FEEDING OF THE CHURCH!"

Scripture: Acts 20:17-32

○ Sermon Text: Acts 20:28,

"Take heed to yourselves and to all the flock, in which the Holy Spirit has made you guardians, to feed the church of the Lord which He obtained with His own blood."

The care and feeding of anything, whether it be a person, an animal, a plant, or an institution, requires that it have the proper food as well as being nurtured and sustained with love and concern. This is known in some areas as, "tender loving care."

In the block of Scripture we read this morning, Paul is giving what amounts to a farewell address to the elders at Ephesus. He tells of his going to Jerusalem and the likelihood of never returning. He recounts his service among them, as well as the problems he has faced and overcome. But he also tells them of the dangers the church will probably face in the future. But woven into the fabric of this Scripture is one verse that I want to use as my text for today. It is the 28th verse of this 20th chapter of Acts, and Paul writes,

"Take heed to yourselves and to all the flock, in which the Holy Spirit has made you guardians, to feed the church of the Lord which He obtained with His own blood."

Paul is pointing out that they must look to themselves, then look to the congregation, and then to look to the church.

When Paul tells them to, "Take heed to yourselves," he is really saying they should be striving to make their lives what they should be. All of the foregoing Scripture is not said to merely impress these men, but is to say in effect, "This is what I have done while I have been among you, and this is what you now must do on your own. I have endured hardships, I have endured privations of all kinds, I have had pain of heart and anguish of soul, but I have remained faithful to my task. This you must do as well."

"A woman in New York, who belonged to a labor union, was recently fined by the union because she attended her church's worship service instead of a union meeting. Both occasions were being held at the same hour. When she appealed the case the presiding judge ruled in favor of the union. She had to pay the fine or give up her job."

This woman was taking heed to herself. She was striving to make of her life what it should be. This is one of the hardships we face in trying to be Christian in the 20th century. We must continually make choices as to whom and what we will serve. Just as Paul had to ward off the onslaughts of hostile Jews and Gentiles, so we are called upon to ward off the onslaughts of labor unions and the many things of the world that would prevent us from being a part of the church.

As individuals in the church today we face the same challenges as those faced by the early Christians, with one basic difference. The early Christians were called upon to risk life and limb and we are not. Perhaps this is one reason why the average member of a congregation is rather lax.

To be a member is a call to commitment. It is a call to a life of service. This means not just being a name on a roll, but an active participating member in all ways. It may mean teaching a class or leading a discussion. It may mean serving on a board or serving tables at a dinner. Whatever the task to be done in the congregation, it must be performed by people, and people means individuals such as you and I.

This is basically what Paul is saying when he tells them to "Take heed to themselves." He is telling them to take a little self-examination of themselves. Self-examination is a prerequisite to a life of service. It helps an individual to see just where he stands in relation to being a member of the congregation.

But Paul not only admonished the elders to "take heed to themselves," but to take heed to "all the flock." The flock naturally would be the congregation of believers. This would mean to look after their needs both as a group and as individuals. Too often we have a tendency to look upon the other members as just people we sit next to on a Sunday morning, and then forget them until the next Sunday. We neglect to think of them as people who have problems and worries just like us.

"In a novel about post-war Japan, the story is told of an American who saw a taxi turn a corner and run down an old man crossing the street. None of the passersby went to the aid of the old man, only the American, and he yelled at the spectators to call an ambulance. Even the police wouldn't help; they would only call the proper authorities. The American went into a helpless rage and had to be dragged from the scene. His Japanese companion later explained to him that the Japanese believed that whenever someone saved another's life, he became responsible for that person. The Japanese, he further explained, were so burdened with cares and woes of their own in the post-war world that they could not save the lives of others and add that many more burdens to their own."

If our attitude toward others, becomes one of being so overwhelmed with our problems and our difficulties, that we cannot help others, then we are certainly far from being a Christian. To be a Christian and in particular a member of a congregation, is to be a servant of others.

In the Gospel of John we read of the incident where Jesus asks Peter if he loves Him. Peter answers that he does. Whereby Jesus tells him, "Feed my lambs." A second time he asks Peter the same question and again Peter answers in the affirmative. A second time Jesus tells him, "Tend my lambs." A third time Jesus asks Peter the same question and Peter by this time is rather perturbed, for he replies, "Lord, you know everything, you know that

I love you." And again Jesus tells him very simply, "Feed my sheep." This is very similar to what Paul is saying to the elders when he tells them to, "Feed the church of the Lord." The church is made up of all the separate congregations of people. It is not just one little building sitting somewhere, but is instead all of the people who profess a belief in Christ.

Feeding the church of the Lord requires that it have the proper food and this would be the Word of God. It requires the proper doctrines and beliefs. It requires a concerned and loving clergy, and it requires a dedicated and committed laity. Now all of this is the ideal, and we know that the ideal is seldom achieved in anything.

Martin Luther found the church to be far less than the ideal and thus we had the Reformation. Zwingli, Melanchthon, Calvin, Knox and others each found it to be less than the ideal. Each sought in his own way to make the church spotless within and without.

One of the hymns written about the church is entitled, "The Church's One Foundation." This hymn was written by Rev. Samuel John Stone. Mr. Stone was an Anglican clergyman.

"He was the pastor of a small city church in London. During the day the area had a population of ten thousand, and at night it had a population of one hundred fifty. Mr. Stone renovated his church largely at his own expense. He opened his church at six-thirty in the morning for the crowds of office workers who had no place to go between the arrival of commuter trains and the opening of offices.
He wrote the hymn for two reasons. The first was to educate the worshipers who recited the Apostle's Creed and had no idea what it meant. The second reason was to back up a friend who was involved in a controversy that was wracking the Anglican church from one end to the other. The controversy was liberalism vs. fundamentalism. The original third verse of this hymn is not to be found in any hymnals today. The reason, the verse was a

part of the mud-slinging against those who disagreed with his friend.
The verse reads:

'The church shall never perish! Her dear Lord to defend,
To guide sustain and cherish, is with her to the end;
Though there be those that hate her, and false sons in her pale,
Against or foe or traitor, she ever shall prevail!'

We can read in almost any religious journal or periodical the evidence that this controversy is still with us. The problem of liberalism versus fundamentalism is still being discussed and argued through out all of the church.

The feeding of the church very simply, is the feeding of Jesus Christ to its people and members. We refer to the church as the "Congregation of Believers, or, "An Assembly of God's People," or as, "A Society of Believers." Jesus Himself said, "Where two or three are gathered together in my name, there am I in the midst of them." To be gathered together in His name means for the purpose He ordained. It is through the church that the great truths of Christianity are preached and proclaimed. The church must have its functions and services just as any other organization. But its functions must never overshadow its real purpose of proclaiming the eternal truth of Christ. The church must always bear witness to the life, the ministry, the death, and the resurrection of Jesus Christ. This is what Paul meant by "Feeding the church of the Lord."

We must look to ourselves as individuals. We must look to the flock. We must feed the church of the Lord. Basically all three are acts of Care and Feeding. May we ever seek to continue feeding all three. Through our efforts may we strive to keep the church strong and growing, vital and alive. May it ever remain as in the immortal words of that familiar hymn, "Like a mighty army moves the church of God."

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Trinity Church, New Bloomfield 9:00 A.M.
Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP November 11, 1973

The Organ Prelude

21

*The Hymn of Praise

*The Call to Worship

*The Prayer of Confession (Unison)

Almighty God who is rich in mercy to all who call to you; hear us as we humbly confess our sin and implore your mercy and forgiveness. We have broken your laws by our deeds and our words. We confess our disobedience and ingratitude, our pride and selfishness, and all our failures and shortcomings toward you and our fellow man. Have mercy on us, Father, that we may enjoy a newness of life. Through Jesus Christ our Lord. Amen.

*The Kyrie

*The Assurance of Pardon

The Scripture --- I Kings 17:8-16

*The Gloria Patri

The Anthem (Trinity)

The Pastoral Prayer

The Announcements

The Receiving of Tithes and Offerings

*The Doxology

*The Offering Prayer and the Lord's Prayer

The Hymn of Meditation 191

The Sermon --- "All Systems Are Go!"

The Sermon Prayer

*The Hymn of Response 289

*The Benediction

*The Threefold Amen

*The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

Bible Study will be held on Wed. Nov. 14th at 7:30 PM in the church in Duncannon.

Joint Consistory Meeting Wed. Nov. 14th at 7:30 PM in New Bloomfield.

TRINITY CHURCH ANNOUNCEMENTS

During meetings or any other function would the person who turns up the heat be responsible to turn it back. Thank you.

ONWARD NEXT SUNDAY 6:15

CHRIST CHURCH ANNOUNCEMENTS

The Heidelberg Men's Class will meet on Tues. Nov. 13th at 7:30 PM.

The following people have been placed in nomination for the consistory:

For Elders:

Erla Haas

Carol Rissinger

For Deacon:

Stuart Anderson

We need one more candidate for the office of Deacon. Volunteers will be accepted.

AMERICAN SUNDAY NEXT NOV 18

Call to Worship: Sing unto the Lord, O you his saints, and give thanks to his holy name.

Call to Confession: The Psalmist tells us; "The mercy of the Lord is from everlasting to everlasting to them that fear Him." Let us seek His mercy, not out of fear, but out of love, knowing that His mercy comes to those who are penitent. Let us pray.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: We read in the Word of God in the prophecy of Micah, "Who is a God, like our God, pardoning iniquity and passing over transgressions for the remnant of His inheritance? He does not retain His anger forever because He delights in steadfast love. He will again have compassion upon us, He will tread our iniquities underfoot, and cast all our sins into the depths of the sea. Amen.

333 Aug 1

not otherwise

overt olen et negled om engeve drait en
hem van en bed stent en . Allesoy enives
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dose al enkens van seimto te evol en dant
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scherf wurd den assurans paindene
. aedijst ha

CRUSADE FOR CHRIST, DUNCANNON

CHRIST UNITED CHURCH OF CHRIST

SUNDAY, MAY 20, 1973

"Revive Thy work O Lord! And make Thy ser-
vants bold;
Convict of sin, and work once more as in
the days of old.

Revive Thy work O Lord, come now and an-
swer prayer;
O come in Holy Spirit power, and save men
everywhere."

Oswald J. Smith

The P.T.P. Singers

Announcements

Offering

Solo - Carol Rissinger

Hymns 152, 77

The Evening Message: Dr. Warren Sickman

Hymn 233

Benediction

We thank everyone who helped to make this
service possible. We thank God for any and
all who may have been helped and we pray
that the love of Christ may endure in each
and every heart. Please plan to attend the
remaining services and bring your friends
and neighbors.

I KINGS

"All Systems Are 'GO'!"

Text: I Kings 17:8-9,

"Then the word of the Lord came to him. 'Arise, go to Zarephath, which belongs to Sidon, and dwell there. Behold, I have commanded a widow there to feed you.'

The 17th chapter of I Kings there are recorded 3 miracles that God wrought in and through Elijah. We shall deal with the second of these miracles today.

Elijah is living beside the brook Cherith and because of the drought that God had promised through out the land, the brook finally dries up. So God commands Elijah to go to Zarephath and to live there. This town was located on the coast of the Mediterranean Sea, about 6 miles south of Sidon. Zarephath is mentioned in a papyrus dated about 1400 B.C. This town was famous for its production of fine glassware. produced dye. The town was also famous for purple dye for which Phoenicia was well known.

Elijah is told by God that a widow in Zarephath would feed him and look after him. Elijah is not in the good graces of the King Ahab and his wife Jezebel. So it was very unlikely that the Baal worshiping queen would look for Elijah in the Baal worshiping town of Zarephath.

So Elijah does as the Lord has commanded, and he sets out for Zarephath, and when he arrives at the city gate, he sees a woman gathering sticks. He calls out to her, "Bring me a little water in a vessel that I may drink." As she went about the task of getting the water, he tells her also, "Bring me a morsel of bread in your hand."

The woman by now recognizes Elijah as being an Israelite, and a worshipper of God, and she says to him, "As you the Lord your God lives, I have nothing baked, only a handful of meal in a jar, and a little oil in a cruse; and now, I am gathering a couple of sticks, that I may go in and prepare it for myself and my son, that we may eat it and die."

The widow was preparing a last meal for herself and her son.

She knew that when the meal and the oil were used there was nothing to replace them with. So it meant certain death for her and her son. The drought and the famine had hit everyone very hard, and to this woman as well as to all of her neighbors life was measured in just a matter of days. So many days left until my food runs out and then I am dead, was their outlook.

But Elijah jolted her out of her dolrums by stating, "Fear not; go and do as you have said; but first make me a little cake of it and bring it to me, and afterward make for yourself and your son. For thus says the Lord the God of Israel, 'The jar of meal shall not be spent, and the cruse of oil shall not fail until the day that the Lord sends rain upon the earth."

And we read that she did as Elijah had said, "and she, and he, and her household ate for many days. The jar of meal was not spent, neither did the cruse of oil fail, according to the word of God, which He spoke by Elijah."

Now in this story we read that God provides first the command to do something, then He provides the situation in which to do it, and then He provides the solution to the situation. Now this is the order in which it is given in this story as well as in many others. But, I would like to reverse that order and talk about the situation first, then the solution and then the command.

The situation in this instance is the widow running low on food and water. When Elijah comes to her she tells him of her plight, but she takes him at ~~his~~ his word. She is willing to trust him although he is a complete stranger to her. She is willing to share with him all that she has on the chance that what he is saying just may be true. What confidence ^{her} she shows to this stranger, what utter lack of regard to ~~the~~ personal needs ~~of her and her son~~ and the needs of her son.

(Illustration of poor woman giving her all.)

Would that we were able to trust our Lord so completely.
+ THE WOMAN TRUSTED GOD COMPLETELY.
~~THE WOMAN~~ ~~THE SOLUTION~~ The solution in this instance was that through trust in the providence of God, the food did not run out, nor did the oil in the cruse. We see these solutions in so many other stories of the Bible. The flood story, God supplied a solution. Moses and his leading of the people, God supplied the promised land. God supplied a solution to the Israelites being held captive by the Egyptians, with the plagues. God supplied a solution to the story of Jonah and Ninevah. In each instance God is working and intervening to bring about a planned answer to a specific problem.

But too many times we are not willing to be involved in a situation and let God supply the solution. We want to supply our own solutions instead. We are not willing to let God speak to us, we take it upon ourselves to tell Him, "Now look God, this is the way I see it," We need to learn to listen more, and let God do more of the talking to us.

The hymn writer has written;

"O let me hear Thee speaking in accents clear and still,
Above the storms of passion, the murmurings of self-will!
O speak to reassure me, to hasten or control!
O speak and make me listen, Thou guardian of my soul!"

It is more of this passive manner of coming to God that is needed in order to seek His will for our lives. Now this does not mean that we are to just sit back and say we will wait for the inspiration of the Lord, and merely daydream. This is the opposite of what is needed. It must be a willingness to try to attune our lives to that of the Lord, and to strive to listen for His voice as we pray, as we meditate, and as we seek His will daily. This is what we must strive for in our spiritual lives.

In the story of the widow and Elijah God gives a very definite command. His command is, "Arise, go to Zarephath." Can you imagine his surprise when he found out that the woman who was going to provide for hi

was so poor, she only had enough for herself and her son for a short time?

At the commands of God, we read several times of a questioning by the individual involved. Moses when he was told to lead the people said, "Who me? I can't talk right, better get someone else." Jonah refused to go to Ninevah, because he believed that God would not do as He said." The rich young ruler refused to do as Jesus said. These are just a few of the examples found of people who had the "what if- disease." Many of us have it today. We say, "What if our loved one who is ill, has a fatal sickness? What if our finances crumble? What if the world becomes involved in another large war? What if our children do not turn out to be the kind of people they should be? What if I lose my job? What if what I have done is found out? What if whatever it may be comes to pass that is turning my stomach, in flip flops, is rattling my composure, speeding up my heartbeats? What if? What if?

(Illustration of Nun in Congo)

This is what God wants. He wants people who obey the command. Jesus put the GO in the Gospel. His command to the rich young ruler was GO. His command to his disciples was GO. ^{Go into all the world, preach} His command to any-teach, etc. one who came to Him, was GO. With God, Wall Systems are 'GO'!"

He doesn't want our excuses. He doesn't need our "What if's."

We read in the Old Testament many times the expression, "Gird up your loins." Now what this means is not to prepare for battle as some people think, but it is a command to be ready to move out at a moments notice. The Israelites wore long flowing garments in those days. It was almost impossible to run in them. But if the robe was hiked above the knees, and the excess of it tucked into the waistband or the sash around the waist, the individual was ready to run. He was ready to move out.

The call from God is always, "Arise, go to Zarephath. Each

of us has his own Zarephath. It becomes a matter of determining where that Zatephath is.

Another hymn writer tells us:

"Go labor on: spend and be spent, thy joy to do the master's will:
It is the way the master went; should not the servant trwad it still?"

Yes, "All systems are 'GO'"!, but it is to go for the Lord,
and not for the service of ourselves.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Trinity Church, New Bloomfield 9:00 A.M.
Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP November 18, 1973

The Organ Prelude
*The Hymn of Praise 19

*The Call to Worship
*The Prayer of Confession (Unison)

Father God, we humbly ask forgiveness,
for we have squandered that which Thou hast
so graciously given to the sons of men. We
spread the gift of fertile soil to the winds
and cause it to be washed into the sea. In
our greed we pollute the pure water and lakes,
and streams, and air. We waste fuel and ore
and use them for evil purposes. We abuse,
twist, and manipulate our brothers for our
private ends. We take the gift of Thy Son,
and His body the Church, and we bend them to
our desires. Have mercy, most merciful
Father, and forgive, in His name. Amen.

*The Kyrie
*The Assurance of Pardon

The Scripture --- Luke 17:11-19

*The Gloria Patri

The Anthem (Trinity)

The Pastoral Prayer

The Announcements

The Receiving of Tithes and Offerings

*The Doxology

*The Offering Prayer and the Lord's Prayer
Litany Thank Offering (Trinity)

The Hymn of Meditation 204

The Sermon --- "How's That For Thanks?"

The Sermon Prayer

*The Hymn of Response

393

*The Benediction

*The Threefold Amen

*The Postlude

TRINITY CHURCH ANNOUNCEMENTS

Congregational dinner tonight at 6:30 PM.
GRATEFUL SERVICE & PLACE SETTING.
The Thank Offering boxes will be collected
after the regular offering.

The Community Thanksgiving service will be
held in our church on Wed. Nov. 21st at
7:30 PM. Rev. Ira L. Lingenfelter will
preach, Rev. Larry Hummer will be the
liturgist.

Mr. Elmer Fry is a patient in the Polyclinic
Hospital.

THANKSGIVING LITANY

Leader - Feed my lambs.
People - We want to help, Lord.
Leader - Tend my sheep.
People - Use our gifts to feed, Lord.
Leader - Feed my sheep.
People - Use us to feed, Lord.

PRAYER - (Unison)

Lord, it sears us to think of people
hungry, children with tummies growling at
night; babies who never survive a year;
adults with lives and bodies stunted from
lack of proper food. How can it be in a
world of plenty. We have bread, Lord -
fresh, sweet smelling chunks of bread filling
our bodies and tasting so good. Help us to
share our bread. Lord, please accept our
gifts of thanks that no one need go hungry.

THANKSGIVING

LUKE

"How's That For Thanks?"

Text: Luke 17:17, "Then said Jesus, 'Were not ten cleansed? Where are the nine?'"

(Illustration of 7 year old girl thanking God for dead father.)

with

Contrast this if you will ~~to~~ the story of the 10 lepers who were cleansed. As Jesus entered a village he was met by these 10 men who stood at a distance, and called out to Him. We must first understand that according to the old Jewish law a leper had to remain apart from other people. We read of ~~the~~ the treatment and care of lepers in the 13th and 14th chapters of Leviticus. For instance in the 45th and 46th verses of chapter 14, we read: "The leper who has the disease shall wear torn clothes and let the hair of his head hang loose. and he shall cover his upper lip and cry, 'Unclean, unclean.' He shall remain unclean as long as he has the disease; he is unclean; he shall dwell alone in a habitation outside the camp."

Now from this we can readily see why the 10 men stood at a distance and cried, "Jesus, Master, have mercy on us." Jesus looked upon their misfortune and told them, "Go and show yourselves to the priests." His reason for this was first because it would fulfill the requirement for them to be declared cleansed. And second by their action of going to the priest it was an outward sign of their willingness to believe that their condition would be changed by the time they got to the priest. This is always a requisite of faith, a willingness to believe that something is going to happen. Jesus must have believed their sincerity or else he would not have given them such instructions.

But when we consider that the disease of leprosy is such a hideously deforming disease, we can very well understand why the men were in earnest in asking to be healed.

We then read how one discovered that he was healed and he returned and fell on his face at Jesus' feet and thanked Him. And Luke adds, "Now he was a Samaritan." This makes it all the more surprising, since Jews and Samaritans had nothing to do with one another.

15
This ~~isxxvidenced~~ made evident in the story of the Good

○ Samaritan. The real gist of that story is not that a man helped another man, but that the man who did the helping was considered an enemy of the man he helped. We also see this with the story of Jesus at the well. ~~the~~ ¹⁷ the Samaritan woman reminds Him that she is a Samaritan and He is a Jew, when she says, "How is that you a Jew, ask a drink of me, a woman of Samaria?"

So in this story of the 10 lepers, the alarming thing ~~is~~ is that the one who returned to give thanks, was a Samaritan. This shows that God touches not only the favored ones, but those whom men often consider as outcasts, or not members of the inner circle.

^{THEN}
Jesus raises the question, "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" If any of us would have been involved in this situation our remark might well have been, "How's that for thanks?"

○ I think that this incident, and the incident of the little girl, is evidence enough for us to ~~xexten~~ understand that always, there are only a small minority who are willing to stand back and look at what they have been given, and to render thanks.

I wonder how many people will reflect upon what we have been blest with as a nation and as a people, this Thanksgiving Day. I wonder how many will grumble and bemoan the fact that we cannot be thankful because of the energy crisis and how it may mean we will each have to sacrifice? I wonder how many more will moan and groan that things just are too expensive, and never give a thought to how fortunate we are to be able to buy what we can buy, and to know that there are people in the world who will go to bed hungry Thanksgiving night, as well as most other nights.

We do indeed need to fall upon our knees this ~~Thanksgiving~~, and praise God for our many blessings. There is some evidence that "Hallelujah" could be translated, "Hurrah for Yahweh," or "Hurray for God." Praise is the instinctive response of man to his creator. It is in him

Too many of us look upon God somewhat like the man who came to his friend, etc
(Illustration of man and, "What have you done for me lately")

SOMETIMES

We ~~occas~~ are asking "what have you done for me lately God?"

The New Testament is punctuated with shouts of "Thanks be to God." The word hallelujah could be translated, "Hurrah for God," or Hurrah for Yahweh, as the ancient Jews called Him. Praise is instinctive in man ~~for~~ to his creator. It is in him, but unfortunately it is not always remembered. We teach our children to say "Thank You." Yet how often do they witness or hear us saying it? And then we get angry when they forget to say it.

The hymn, "Now Thank We All Our God," was written by a minister, after a war, after a famine, and after a pestilence. This man buried so many of the victims of the plague it is a wonder that he himself did not become a very bitter and disillusioned and unthankful man. Yet he could pen the words, "Now thank we all our God with heart and hands and voices, who wondrous things has done, in whom the His world rejoices. Who from our mothers arms, hath blessed us on our way with countless gifts of love, and still is ours today."

(Illustration of the hymn and effect on Prussian soldiers)

Now here is evidence that the singing of God's praises can overcome the anxieties of life. This past summer we visited Plymouth Massachusetts. There we saw the Plymouth Rock, now 1/7th its original size, because of souvenir hunters. There it is enclosed so people may not disturb it and chip off pieces of it. I thought then, "How's that for thanks? by log our American people. We went through the restored ^{then} house and stockade they lived in. Outside was planted a garden with the things they were able to grow. We saw their primitive tools, and how simply they lived. I thought to myself how with all of their problems and difficulties, they set aside a special time to render thanks to Almighty God. Contrast this with our lives of affluence, and abundance and ask the question, "How's That For Thanks?"

We do indeed need to fall upon our knees this Thanksgiving and praise the Lord, for all of His bounty to each of us. The psalmist

wrote, "Bless the Lord, O my soul, and forget not all His benefits." Yet this is just what we do.

(Illustration of Doctor and ungrateful patient)

Here is a perfect example of how we treat God many times.

We take and take and take, and never give back. Jesus said, "Were not
ten cleansed? Where are the nine?" Are we one of the nine that he is
seeking to render a simple thanks for all you have done for us?

Is Jesus seeking us today and sadly repeating, "How's That For Thanks?"

Well if He is and we know this is the case, then we need to do something about it. Today we should set about rendering our thanks.

Let us set aside
some time this season to thank Almighty God for all of our blessings, large
and small. Let us not "Forget all His benefits."

**BLESS THE LORD,
FROM THE VERY DEPTHS OF OUR SOULS, AND
FORGET NOT ALL HIS BENEFITS!**

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Trinity Church, New Bloomfield 9:00 A.M.
Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP November 25, 1973

The Organ Prelude
*The Hymn of Praise 50
*The Call to Worship
*The Prayer of Confession (Unison)
Eternal God, in whom we live and move and have our being, whose face is hidden from us by our sins, and whose mercy we forget in the blindness of our hearts; cleanse us, we beseech thee, from all our offenses, and deliver us from proud thoughts and vain desires, that with lowliness and meekness we may draw near to thee, confessing our faults, confiding in thy grace, and finding in thee our refuge and our strength; through Jesus Christ thy Son. Amen.
*The Kyrie
*The Assurance of Pardon
The Scripture --- Acts 1:1-14
*The Gloria Patri
The Anthem (Trinity)
The Pastoral Prayer
The Announcements
The Receiving of Tithes and Offerings
*The Doxology
*The Offering Prayer and the Lord's Prayer
The Hymn of Meditation 246
The Sermon --- "Mission Possible!"
The Sermon Prayer
*The Hymn of Response 161
*The Benediction
*The Threefold Amen
*The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

There will be a joint consistory meeting Sunday December 2nd at 7:30 PM at the church in Duncannon.

TRINITY CHURCH ANNOUNCEMENTS

The flowers on the altar are in loving memory of Earl Powell from Mary Powell and the family.

CHRIST CHURCH ANNOUNCEMENTS

The flowers on the altar are in loving memory of Homer Dowdrick from the family.

TEACHERS MEETING AFTER CHURCH
CROSS 200.00

Text: Acts 1:8b "And you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the ends of the earth."

LITTLE TOWN CENTRAL PENN. CARS BEGAN OUTNUMBER HORSE
DANGEROUS CONDITION EXISTED.
TOWN NO DIFFERENT OTHERS, MAIN R.R. THRU CENTER
HORSE BUGGY NO PROBLEM, BUT ADVENT AUTO ACCIDENT
ACCURE.

TOWN BUILT ON 2 HILLS, R.R. ON LEVEL AT BOTTOM.
SOON COMMON PRACTICE FOR YOUTH TRY BEAT TRAIN

MANY MADE IT, MANY DID NOT
RR INSTALLED, WATCHMEN, HAD LEAP FOR LIFE
" " WARNING LITES, IGNORED
" " CROSSING GATES, BROKEN DRIVEN THRU

PAR SIGHTED BUSINESSMEN WENT RR WITH PLAN
PURCHASE PROPERTY FROM RR AT CROSSING AND ERECT BLD
MEETING PLACE & BASE OF OPERATIONS
MET SAT. NITES AND TOOK TURNS AT CROSSING
DEATH RATE WENT DOWN
SUCCESS OF OPERATION FELT AND KNOWN
WITH DECLINE, YOUTH ABANDONED RECKLESSNESS,
AND GROUP MEETING FOR FUN, FELLOW, & CROSSING
NEGLECTED.

SOON YOUTH AWARE OF NEGLECT PLOTTED RESUMPTION GAME
NEW INCREASE RACES, MEN UNABLE STOP, INADEQUATE
COULD ONLY MEET, TRY IGNORE NEW PROBLEM.
ANOTHER GROUP MEN PETITIONED RR NEW WARNINGS.
AGAIN IGNORED AND BEGUN.

NEW GROUP BOUGHT BLACK SHEEP SIDE OF CANNON

NEW GROUP BOUGHT PLATE OTHER SIDE OF CROSSING
FROM 1ST RESCUE GROUP

SOON EFFORTS REWARDED, RACING STOPPED.

ALAS NEW GROUP PLAYING CARDS. RAFFLES. SUP

BINGO GAMES & IGNORING PRIMARY FUNCTION.

YOUTH QUIK NOTE LAXITY MADE PLANS OF OWN
DRIVING NEVER MORE POWERFUL CARS WILLING TRY HAND
AT GAME OLDER BROS., UNCLES, COUSINS PLAYED.
RACED 2 CARS SIDE BY SIDE, INCREASING RISK &

ADDING ACCOMPLISHMENT IF SUCCESSFUL.

AS BEFORE MENS GROUP UNABLE COPE WITH
3 REPORTS NO. WHAT

& EFFORTS NO AVAIL.

STILL ANOTHER GROUP CONCERNED CITIZENS, ANOTHER COMMITTEE

BOUGHT 3rd CORNER & BEGAN BUSINESS OF
HOTEL.

USED NEW METHODS—NOT ONLY SPANDI MATCH.

BUT WENT SCHOOL, TAUGHT SAFETY & PROPER DRIVING
OF VEHICLES.
VERY SOON PROBLEM UNDER CONTROL, BUT FELL TRAP OF
INACTIVITY, & SITUATION OUT OF HAND.
NOW 4th GROUP FORMED ON 4th CORNER.
(EFFECTIVE FOR A WHILE AND THEN FELL INTO INACTIVITY
RR CUT BACK ON TRAINS
YOUTH FOUND NO THRILL
TURNED ATTENTION TO DRAG RACING DIRT TRACKS &
OTHER AMUSEMENTS.
FOUR GROUPS COULD STILL MEET, FELLOWSHIP ETC. & REAL
PURPOSE OF RESCUE FORGOTTEN.
ALL THIS NEVER HAPPENED
STORY ACTIVE IMAGINATION & MODERN PARABLE
AS PART OF JESUS, HAS MEANING, PURPOSE
EACH PART STANDS SOMETHING
YOUTH, ALL PEOPLE DAILY RISK DANGERS OF LIFE
RR CROSS, SATAN & EVIL INFLUENCE IN LIFE
RES. GROUPS, DIFF DENOM., ON SCENE AND EFFECTIVE
SHORT TIME, BUT GRADUALLY INEFFECTIVE
FELLOW & GAMES, EFFORTS BY EA. CHURCH TO HOLD
MEMBERS & BRING OTHERS IN
YOUTH OFF INTO OTHER FIELDS, EXODUS FROM CHURCH
YOUNG OLD ALIKE, BECAUSE INEFFECT OF CHURCHES
LOOK AROUND
LITERALLY CHURCH EVERY CORNER, ANY CITY, TOWN, HAMLET
IN U.S.
CERTAIN SEGMENT WILL ATTEND, CERTAIN WILL NOT.
BEFORE JESUS LEFT EARTH GAVE FINAL COMMISSION:
YOU SHALL BE MY WITNESSES IN JERUSALEM AND IN ALL
Judea AND Samaria AND TO THE ENDS OF THE EARTH.
SAYING EFFECT, "GO OUT WORLD, TEACH, PREACH, & MINISTER
IN MY NAME AND FOR MY SAKE."
THIS DID TAKE PLACE FOR MANY YEARS AFTER JESUS LEFT
UNTIL CONSTANTINE TO STOP PERSECUTION, RAVAGES
AGAINST XPIANS, MADE XPIANTY LEGAL RELIGION OF
ROMAN IMP. 313 AD
BROKE TO FOLD HEATHENS ONE DAY, XPIAN NEXT.
BIGGEST HOAX PERPETRATED NAME OF RELIGION
RELIGION GROWN FROM PERSONAL WITNESS NOW RELIGION
MANDATED DECREE.
NOW XPIAN AND DID NOTHING TO ATTAIN IT.

PLACE RELIGION HANDS CLERGY.
WHAT SAID, DID, DETERMINED XPIANTY OF PEOPLE.
EXCESSES CREEP IN, & BECOME RELIG. OF CLERGY
LUTHER REBELLED AGAINST & REFORMED IT.
THUS PROTESTANTISM.
~~THE KEEPER OF THE KEY~~
MOVEMENT GREW & BROKE OFF DIFFERENT DIRECTIONS.
TODAY CHURCHES GROWING OTHERS DECLINING.
ONES DECLINING REFUSING GO OUT COMMUNITY, & WITNESS.
ONES GROWING, LAYMEN AND MINISTERS TELLING OF PERSONAL belief in JESUS CHRIST.
THIS NOT FIND FAULT LAITY, BECAUSE CLERGY KEPT IN DARK.
BUT WE MUST FOLLOW GREAT COMMISSION OF JESUS
WE MUST GO OUT WITNESS JERUSALEM, ALL JUDEA, AND
IN SAMARIA, AND TO THE ENDS OF THE EARTH.
THIS YOUR TASK AND MINE.
THIS OUR JERUSALEM, OUT THERE OUR JUDEA, SAMARIA
AND ENDS OF EARTH.
NO CHURCH PERFECT IN WITNESS IN ANY COMMUNITY.
NO PASTOR PERFECT IN LEADING HIS FLOCK.
TAKES PASTOR & PEOPLE TOGETHER WORKING TO FOLLOW
COMMISSION.
AS WE EACH STRIVE TO BE WITNESSES IN OWN JERUSALEM,
AND IN ALL JUDEA AND SAMARIA AND TO THE ENDS OF
THE EARTH, MAY GOD GIVE HIS GUIDANCE & BLESSING.

old colors of England now anonymous
but you don't feel afraid of
very few have English blood and yet our
sons of mothers you yourself to swell out their
old families or only yourself
shoulder may united their countries
. . . .

WITNESSES

"Mission Possible!"

ACTS

Text: Acts 1:8b, "And you shall be my witnesses in Jerusalem, and in all Judea and Samaria and to the ends of the earth."

In a little town in Central Pennsylvania ~~every dangerous condition existed~~ when the automobile ~~made~~ began to seriously outnumber horses and carriages, a very dangerous condition existed.~~the~~ This town was no different than many others in this respect. The condition that existed was a main railroad line running right through the center of the town. When horses and buggies were used for transportation, this posed no real problem. But with the advent of the automobile, accidents began to take place. It was ~~an~~ acute problem in this town because the town was built on two hills. One hill on each side of the town, with the railroad running through the town down at the base of each hill, where it was level.

With more and more cars appearing upon the scene, it soon became a common practice of the young people to try to drive down the one hill at a fast rate of speed, and to race across the tracks just before the train reached the crossing. This took place mostly on Saturday nights.

Naturally, the railroad installed a watchman, but the cars ignored him, and many times he had to leap for his life, to avoid being hit. Then warning lights were installed, but these too were ignored. Finally they installed crossing gates, but the daring drivers drove through them and broke them down as fast as the railroad could replace them.

One far-sighted businessman, decided that something must be done to prevent the needless waste of life and ~~the~~ property that was taking place each week. He spoke to some other business friends of his and soon he had a committee that approached the railroad with a plan to stop this ~~waste~~ needless waste. The plan was to purchase a piece of property ~~ad-~~ ~~to~~ the crossing and to erect a building on it. This building would serve as a meeting place, as well as a ~~place~~ ^{base} to ~~operate~~ their for their operations.

The plan was to meet there on Saturday nights and to take turns standing watch at the crossing. It wasn't too long until the death

toll began to decline, and the immediate success of this operation was felt and known. But soon with the decline of accidents, the youth abandoned their desire to take reckless risks at the crossing, and so the group of men were meeting for just fun and fellowship, and the crossing was soon neglected.

Soon the youth of the town became aware that ~~the~~ the crossing was not being guarded as before, and so they plotted to begin once again to play the dangerous game. Because of the sudden increase in races at the crossing the men were unable to stem the new surge of this movement and so they proved inadequate. All they could do was continue to meet, and to try to ignore the problem that was thrust upon them.

Another group of businessmen, concerned for the safety of some of their own sons and daughters, went to the railroad and petitioned them to do something, but again the warning devices were broken, ignored, and were ineffective. So this group of men purchased the plot of ground on the other side of the road from the first rescue club, and they formulated plans to stop this new wave of death and destruction. Soon their efforts were rewarded with success and once again the racing at the crossing stopped.

But alas, this new group of men started playing cards on Saturday nights, to while away the quiet hours, thrust upon them. Next they were holding raffles, supervising suppers, ~~and involved in bingo~~ running bingo games, and completely ignoring their primary function.

Once again the youth ~~eager~~ to notice the laxness of this new rescue group, began to formulate their own plans. They were driving newer more powerful cars and were eager to try their hand at the dangerous game their older brothers and cousins and uncles played. But instead of just racing one car down the hill and across the tracks before the arrival of the train, they now raced two cars side by side, thus increasing the risk and adding to their sense of accomplishment when they succeeded.

And as before the new group was unable to overcome the new impetus of this group of youth and their efforts were of no avail.

But again ~~x~~ yet another group of concerned citizens came forward and formed yet another committee. They too purchased a piece of ground on one of the two remaining corners of the crossing and began the business of deterring the youth from their desire for self-destruction.

They used new methods, of not only standing watch at the crossing, but of going to the schools and initiating programs of safety and instruction in the proper use of motor vehicles. Very soon the problem was brought under control, but alas, again they fell into the trap of inactivity, and once again the situation was out of hand.

Still another group was formed and now there were rescue groups on each of the four corners of the crossing, and as before the new group had its effect for a while, but it also fell into the trap of inactivity

~~Excluding strange influences they would then always continue with this game as it was the rail road no longer had them frequently asched when fixing up~~

But the railroad began to cut back on the number of trains using the tracks daily and soon the youth found that it was no longer the thrill of yesteryear. So they turned their attention to drag racing on dirt tracks in the area, and of seeking other forms of amusement. Thus the four rescue groups could continue to meet and to hold their fellowships, and the other activities, and soon the real purpose of their ~~formations~~ coming into being was forgotten.

Of course ~~all~~ of this never happened. This story is not only the result of an active imagination, but is a modern day parable. As a parable such as Jesus told, it has a meaning and a purpose. Each part of the parable stands for something else in real life. ~~Jesus took out his par~~

The youth of the story stand for all people who daily risk the dangers of life. The railroad crossing is satan and his evil influence in life. The rescue groups are the different denominations that have come upon the scene and have exerted a certain influence for ~~xx~~ a while, but have gradually been reduced to ineffectiveness. The fellowships and games are the

efforts exerted by each church to hold on to their members and induce others to come in. The youth finally going off to other endeavors is the exodus from the churches by young and old alike, because of the ineffectiveness of the churches.

Look around us. We can see literally, churches on almost every corner of our town. Look closely at each and ask how they are meeting the needs of the people. We can only answer that there is a certain segment of people who will attend a certain church, and a certain segment who will not attend any church.

Right before Jesus left this earth, he gave one final commission to his disciples. He said, "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the ends of the earth." He was saying in effect, "Go out into the world and teach and preach, and minister in my name and for my sake."

This took place for many years after the departure of Jesus from the scene. It took place that is until the emperor Constantine in an effort to put an end to the persecutions and ravages against the religious people known as Christians, made Christianity ~~a~~ legal religion in the Holy Roman Empire in 313 A.D. What this did was to bring into the fold any and all who were heathens one day and Christians the next. This was the biggest hoax that was perpetrated in the name of religion.

A religion that had grown from the personal witness of one person to another, was now a religion that was mandated by decree. You were now declared a Christian and did not have ~~to~~ to do anything to attain it.

This also placed religion in the hands of the clergy. What they said and what they did determined the Christianity of the people. From this we can see the excesses that crept into the system until it became so structured and completely a religion of the clergy, Martin Luther rebelled to reform it. His reformation brought on a break in the system that we know as Protestantism. This movement has grown and gone off in many different

directions. But if we look today at the churches who are growing and the ones who are declining, we can see where the difference lies. The ones who are declining are the ones who are unwilling to go out into the community and to witness on a personal basis to the unchurched. The ones who are growing are the ones in which the laymen are telling others of their personal belief and acceptance of Jesus Christ.

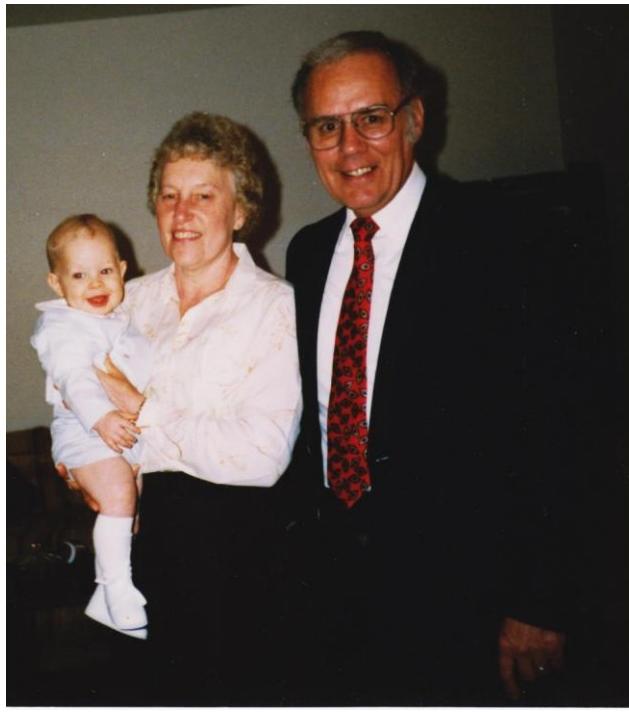
This is not to find fault with the laity, because it is the clergy who have kept the laity in the dark in many instances. But this is the great commission given to us by our Saviour Jesus Christ. We are to go out "and be witnesses in Jerusalem and in all Judea and in Samaria and to the end of the earth." This is your task and this is mine.

This is our Jerusalem and out there is our Judea and Samaria and the end of the earth. No church is perfect in its witness in any given community or area. No pastor is perfect in his pursuit of leading his people. It takes pastor and people working together to follow this commission. As we each strive to be witnesses in our own Jerusalems, Judea's, Samaria's and ends of the earth, may God give us His guidance and blessing.









Ralph C. Link
153 Keck Road
Sarver, Pa. 16055
(412) 352-1103

Born: April 9, 1929, Pittsburgh, Pa.

Married: December 15, 1951

Wife: Shirley Margaret Neill

Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa.

Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa.

Nancy Lynn Link, born March 15, 1961, Butler, Pa.

SCHOOLING:

Graduated from Perry High School, Pittsburgh, Pa.
June 1947

Lay Ministry School, Penn West Conference of United
Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa.,
September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

PASTORATES:

As Lay Minister: short term, 1 month or less in
various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ
1967 to 1969

Short term in various churches 1970 until Seminary
entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity
Charge, New Bloomfield, Duncannon, Pa., Penn Central
Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of
Christ, Butler, Pa., Penn West Conference, United
Church of Christ

PERSONAL TESTIMONY

OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.

STATEMENT OF FAITH

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Diety of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right hand of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believer may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment.